

شَرْحُ
الْعَقِيدَةِ الْوَسِطِيَّةِ

THE EXPLANATION OF

Al-'Aqidah
AL-WASITIYYAH

BY IMAM ABDUL AZIZ BIN BAZ

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INTRODUCTION

The author [Shaykhul Islām Ibn Taymiyyah] – may Allāh have mercy upon him – said:

All praises belong to Allāh, the One who sent His messengers with the guidance and the true religion, that it may prevail over every other religion. And Allāh is sufficient as a witness. And I bear witness that nothing has the right to be worshipped except for Allāh, alone without partners, affirming this and believing in His Oneness. And I bear witness that Muḥammad is His slave and His messenger, may the peace and blessing of Allāh be upon him and upon his Companions. As to what follows:

This is the belief of the saved victorious sect, Ahlus Sunnah wal Jamā'ah, up until the establishment of the Hour: belief in Allāh, His angels, His books, His messengers, the resurrection after death, and the divine decree, the good of it and the bad of it. As to what follows:

EXPLANATION

The author said, *“All praises belong to Allāh, the One who sent His messengers with the guidance and the true religion, that it may prevail over every other religion. And Allāh is sufficient as a witness.”* He sent Muḥammad ﷺ with the guidance and the true religion as Allāh the Exalted said:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ﴾

**It is He who has sent His Messenger with
guidance and the religion of truth**

[Sūrah at-Tawbah 9:33]

Guidance is beneficial knowledge and truthful information; this is what is referred to as guidance. And the true religion is the upright just legislation containing commands and prohibitions. And Allāh sent [the Prophet ﷺ] with beneficial knowledge, righteous actions, and an upstanding principled legislation to prevail over all other religions with the guidance He sent him with. And Allāh is sufficient as a witness over this great affair.

Then [the author] said, *"And I bear witness that nothing has the right to be worshipped except for Allāh, alone without partners, affirming this and believing in His Oneness."* Meaning, confirming that He is the only One deserving of worship. He is One in His essence and His names and attributes. He has no resemblance, He has no likeness, and He is One in His lordship. He is One in His creation of His slaves. There is no Creator other than Him, the Creator and Provider. He is One in His divinity; no one is deserving of worship except Him. *"Affirming this"* means, *"I affirm this great tawhīd."* *Tawhīd* means singling out Allāh the Exalted for worship.

Then [the author] sent salutations upon the Prophet ﷺ, as it appears in the *ḥadīth* that he ﷺ directed those who supplicate to praise Allāh and then send salutations upon the Prophet ﷺ. Thus it is recommended to precede supplications and writings with praise of Allāh and glorification

of Him, testifying to His Oneness and to the message of the Prophet ﷺ; this is one of the reasons for the supplication being accepted, and one of the reasons for receiving success. For this reason, he said in the *ḥadīth* of Faḍālah ibn 'Ubaid رَضِيَ اللَّهُ عَنْهُ:

إِذَا دَعَا أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالْتِّثَاءِ عَلَيْهِ ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَدْعُ بَعْدُ بِمَا شَاءَ.

When one of you supplicates, let him begin with praise of Allāh and glorification of Him, then send salutations upon the Prophet ﷺ, and then let him supplicate as he wills.¹

Then [the author] said, “As to what follows,” and this is a statement that separates the speech before and after it. The intent is to transition into the topic, meaning “as to what follows the previous speech.”

“This is the belief” means that what I have mentioned is the belief of the victorious Saved Sect (Ahlus Sunnah wal Jamā’ah) until the Day of Judgment. This is because the Messenger of Allāh ﷺ informed us that this *ummah* would divide into seventy-three sects, and all of them will be in the Fire except one. It was said, “Who are they, O Messenger of Allāh?” He replied, “The Jamā’ah.” And in another wording, he said, “Those who are upon what I and my Companions are upon.”

These people are Ahlus Sunnah wal Jamā’ah. They are called the Saved Sect and they are called the Victorious Group up until the Day of Judgment, and they are called the Aided Group up until the Day of Judgment. All of these descriptions are for one group. They are called victo-

¹ Sunan Abi Dāwūd 1481

rious, they are called saved, they are called Ahlus Sunnah wal Jamā'ah. They are the Companions ﷺ and those who are upon their methodology; they are Ahlus Sunnah wal Jamā'ah. And they are the Saved Sect, the Companions of the Prophet ﷺ and those who are upon their path and follow their example; they are Ahlus Sunnah wal Jamā'ah.

Excluded from them are the Jahmiyyah, the Mu'tazilah, the Murji'ah, and the Qadariyyah. And all those who oppose the Companions ﷺ will be from the seventy-two sects. The only ones who are from the Saved Sect are those upon the methodology of the Companions concerning the *tawhīd* of Allāh, sincerity to Him, following His legislation, and exalting His commands and prohibitions as they come in His Book and the Sunnah of His Prophet ﷺ. These are the people from the Saved Sect.

THE SIX PILLARS OF FAITH

And [the Saved Sect's] belief is: belief in Allāh, His angels, His books, His messengers, the Day of Judgment, and belief in divine decree, the good of it and the bad of it. The *'aqīdah* of Ahlus Sunnah wal Jamā'ah stems from these six principles.

EXPLANATION

Belief in Allāh

Included in belief in Allāh is that Allāh is One without partners. He sent the messengers, revealed the books, and instituted legislation, including the five pillars of Islām: the prayer, *zakāt*, fasting [in Ramaḍān], and Ḥajj. Included in belief in Allāh is that He is the only one deserving of worship and He is the One who legislates. Thus, He legislated the prayer, *zakāt*, fasting, Ḥajj, and the remaining laws.

Belief in the Angels

Ahlu Sunnah wal Jamā'ah believe in everything Allāh has mentioned in His Book, or what comes in the authentic Sunnah. They believe in Jibrīl, Mikā'il, Isrāfīl, the angel of death, the gatekeepers of the Fire, and other than them. They believe in all the angels: those about whom there is detail, they believe in those details, and those mentioned

in general, such as those who bear the Throne, those around the Throne, and those who follow us (and from them are the angels entrusted to us). They believe in all of them. The angels are slaves of Allāh, as Allāh the Exalted said:

﴿بَلْ عِبَادٌ مُّكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾

Rather, they are [but] honored servants. They cannot precede Him in word, and they act by His command.

[Sūrah al-Anbiyā' 21:26,27]

And they are the best of Allāh's slaves, but it is the consensus of Ahlus Sunnah wal Jamā'ah that the believers from the humans are better than them. This is because humans are held religiously responsible and they are tried with desire. Therefore, if they believe and are upright, they are better than the angels.

Belief in the Books

Likewise, Ahlus Sunnah wal Jamā'ah believe in the revealed books of Allāh sent to all the Messengers. Those which they know about, they believe in, such as the Taurāh, Injīl, Zabūr, and the Qur'ān. And those they do not know about, they believe in them in general. Allāh the Exalted said:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ﴾

Indeed We have sent Our messengers with clear proofs, and revealed with them the books and the Balance.

[Sūrah al-Ḥadīd 57:25]

Thus Ahlus Sunnah wal Jamā'ah believe Allāh sent books down to His messengers, and these books are the truth, and His books are from His speech. From His books are the Taurāh, Injil, Zabūr, the Qur'ān, and in general the books which have been sent down.

Belief in His Messengers

Ahlus Sunnah wal Jamā'ah believe in the messengers. They believe that Allāh sent messengers, the first of them being Nūḥ. And from them is Ādam ﷺ, as he was a messenger to his offspring. And the last of the messengers was Muḥammad ﷺ. All of them were truthful and all of them conveyed the message of their Lord. All of them were sent to call the people to the oneness of Allāh and to His obedience, and to warn them against *shirk* and sins, the first of them to the last of them (Muḥammad ﷺ).

Nūḥ is called the first messenger because he was the first sent to the people after *shirk* appeared amongst them. Before that they were upon *tawḥīd*, following the legislation of Ādam ﷺ. Then *shirk* occurred among the people of Nūḥ due to them going to the extreme concerning Wadd, Suwā', Yaghūth, Ya'ūq, and Nasr.² Therefore, Allāh sent Nūḥ to them to call them to the oneness of Allāh and to warn them from His punishment. When they persisted and did not respond to the call, Allāh sent the floods against them and they drowned. We ask Allāh for safety and security.

Belief in the Day of Judgment

Likewise Ahlus Sunnah wal Jamā'ah believe in the fifth

² Ibn 'Abbās رضي الله عنه said, "These were the names of righteous men from the people of Nūḥ; they took them as idols instead of worshipping Allāh. Then they were given to the Arabs after them."

pillar, and it is belief in the Last Day and resurrection after death. Ahlus Sunnah wal Jamā'ah believe that after mankind and the *jinn* die, they will be raised to life.

And this is called the Resurrection, and the Last Day, and resurrection after death. All of these names appear in the text. "*The Last Day*" comes in the Qur'ān, and the term "*resurrection after death*" comes in some of the *ahādīth*. Ahlus Sunnah wal Jamā'ah believe that mankind and the *jinn* will die, and then they will be raised to life and taken to account for their actions, the good and bad of them, as Allāh clarified in His statement:

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allāh, is easy."

[Sūrah at-Taghābun 64:7]

It is a must that mankind is resurrected and taken to account.

Thus the Last Day is the resurrection after death. The people will be taken to account for their actions, good and bad. Allāh the Exalted said:

﴿ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ ﴾

And to Allāh belongs whatever is in the heavens and whatever is in the earth, that He may recom-

**pense those who do evil with [the penalty of]
what they have done and recompense those who
do good with the best [reward].**

[Sūrah an-Najm 53:31]

Thus mankind has an appointed term, and it is the Day of Judgment. Even if they are given respite in this world and die without being taken to account, verily they have an appointment. As Allāh the Exalted said:

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخَّرُهُمْ
لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾

**And never think that Allāh is unaware of what
the wrongdoers do. He only delays them for a
Day when eyes will stare [in horror].**

[Sūrah Ibrāhīm 14:42]

And this is the Day of Judgment.

Belief in Divine Decree

Belief in divine decree is belief that Allāh decreed matters before the creation of man. It comes in Ṣaḥīḥ Muslim from the *ḥadīth* of 'Abdullāh ibn 'Amr ibn al-'Āṣ رضي الله عنه that the Prophet ﷺ said:

قَدَّرَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ
سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ.

Allāh decreed the decree of the creation fifty thousand years before He created the heavens and the earth, and His Throne was upon the water.³

Allāh the Exalted said:

³ Ṣaḥīḥ Muslim 2653

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

Indeed, We created all things with predestination.

[Sūrah al-Qamar 54:49]

And the Exalted said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ. لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾

No calamity befalls on the earth or in yourselves except that it is inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allāh. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you.

And Allāh likes not prideful boasters.

[Sūrah al-Ḥadīd 57:22, 23]

Predetermined decree which is affirmed and written, as Allāh the Exalted said:

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

Do you not know that Allāh knows what is in the heaven and earth? Indeed, that is in a Record.

Indeed that, for Allāh, is easy.

[Sūrah al-Ḥajj 22:70]

Therefore Ahlus Sunnah wal Jamā'ah believe that Allāh has decreed matters and written them down before the

creation of mankind, and before the presence of man, by fifty thousand years. Rather this was done before all of the creation was created, before the creation of the heavens and the earth, by fifty thousand years. And His Throne was upon the water.

These six pillars are the foundation of faith according to Ahlus Sunnah wal Jamā'ah.

AFFIRMING THE ATTRIBUTES OF ALLĀH THE EXALTED

The author – may Allāh have mercy upon him – said:

And from belief in Allāh is to believe in what He has described Himself with in His Book or how He has been described by His Messenger ﷺ without distorting [these descriptions] (*tahrīf*), negating them (*ta'ṭīl*), saying how they are (*takyīf*), or making any resemblance and likeness with the creation (*tamthīl*).

Rather, as it relates to Allāh the Exalted, we believe:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

**There is nothing like unto Him, and He is the
All-Hearer, the All-Seer.**

[*Sūrah ash-Shūrā* 42:11]

They do not negate what He has described Himself with, nor do they distort the speech from its proper place. They do not deviate concerning His names and His *āyāt*. They do not say how His names and attributes are, and they do not make a similitude between His attributes and the attributes of the creation. This is because Allāh the Exalted does not have any rival from, or likeness or similitude to His creation. Allāh the Exalted is more knowledgeable about Himself than anyone else. And He is the most truthful in speech, and better in speech than His creation.

EXPLANATION

From belief in Allāh is belief in what He has described Himself with or by what His Messenger has described Him with, without distorting [these descriptions] (*tahrīf*), negating them (*ta'tīl*), saying how they are (*takyīf*), or making any resemblance and likeness with the creation (*tamthīl*). This is included in belief in Allāh: belief in what He has described Himself with [such as] Ḥakīm, 'Azīz, Ra'ūf, Raḥīm, Qādir, and other than that, and by what His Messenger ﷺ has described Him with in the authentic *aḥādīth*.

It is obligatory to affirm them for Allāh. As it comes in the authentic *ḥadīth*:

يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ.

Allāh smiles at two men. One of them killed the other and they both enter Paradise.⁴

And in another *ḥadīth*:

إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ.

Verily, my Lord is angry, to an extent which He has never been angry before nor would He be angry afterward like this.⁵

This is referring to the Day of Judgment. Ahlus Sunnah

⁴ Ṣaḥīḥ Muslim 1890: "Allāh smiles at two men. One of them killed the other and they both enter Paradise. The [Companions] said, 'Messenger of Allāh, how is [this so]?' He said, 'One of them fights in the way of Allāh, the Exalted, and dies a martyr. Then Allāh turns in mercy to the murderer who embraces Islām, fights in the way of Allāh, the Exalted, and dies a martyr.'"

⁵ Ṣaḥīḥ Bukhārī 4712

believe in all of His names and attributes which appear in the Mighty Book or in the pure Sunnah. And they believe Allāh has no likeness, no similitude, and no rival—meaning there is nothing like Him—and no comparison between Him and His creation. To Him belong beautiful names and lofty attributes. His attributes are not like the attributes of the creation and He does not resemble the creation.

Allāh the Exalted said:

﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

Do you know of any similarity to Him?

[Sūrah Maryam 19:65]

And His statement:

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

And there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:4]

And His statement:

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾

So do not attribute to Allāh equals while you know [that there is nothing similar to Him].

[Sūrah al-Baqarah 2:22]

Therefore Ahlus Sunnah wal Jamā'ah affirm the attributes and names of Allāh in a manner which is befitting to Him. They do not negate His attributes, they do not change His words from their proper places; rather, they believe in

everything which comes in the Book and the Sunnah from His names and attributes in a manner which is befitting to Allāh, the Exalted, without distortion.

Tahrīf (distortion) is to alter the speech with addition or subtraction, or to negate the attributes, either by outright negation or improper interpretation of the meaning.

Takyīf (saying how the names and attributes are): They (Ahlus Sunnah wal Jamā'ah) do not say He rose over the Throne like this or He descends like this, or He becomes angry like this. They do not say how His names and attributes are.

Tamthīl (likeness or resemblance): they do not say His anger is like this, or He ascended like this, or His hearing is like this, or His sight is like this.

They affirm the attributes and names of Allāh in the manner which is befitting to His majesty. They do not distort or alter the meanings, they do not make a similitude or likeness for Him, they do not deny His names and attributes nor do they say how His names and attributes are. Their foundational principle in this matter is:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[*Sūrah ash-Shūrā* 42:11]

When Imām Mālik (may Allāh have mercy upon him) and other than him from the Salaf were asked about this, he said, "The ascension is known, the how is unknown,

belief in it is obligatory and questioning concerning it is an innovation.”⁶

Allāh the Exalted is described by His names as they appear in the text without any addition or subtraction. And they are real attributes: the ascension is reality, the hearing is reality, the pleasure is reality, the anger is reality; they are not allegorical, rather they are in the manner which befits His majesty.

Therefore we do not make *takyīf* (saying how His names and attributes are), nor do we make *tamthīl* (resemblance or likeness with the creation), nor do we make *tashbīh* (similitude) nor do we make *tahrīf* (distortion); rather, we accept them upon their apparent meanings. We accept everything which appears in the text as it appears in the text.

As the Salaf said:

أَمْرُوهَا كَمَا جَاءَتْ.

Believe in them as they have appeared.⁷

And we do not make *ta'wīl* (interpretation). We have faith in them, believing they are the truth and attributes affirmed for Allāh. And Allāh is described with these attributes in the true sense without *tashbīh* (similitude), *tamthīl* (likeness to creation), *takyīf* (saying how), or *ta'tīl* (negation). This is what Ahlus Sunnah wal Jamā'ah say.

⁶ This narration has been transmitted from a number of the Salaf, from them Imām Mālik, his Shaykh Rabi'ah ibn Abi 'Abdur Raḥmān, Imām ash-Shāfi'i, al-Awzā'i, ath-Thawrī, and other than them from the *imāms*.

⁷ Al-Ājurri, *ash-Sharī'ah* 720

**BELIEVING IN THE TRUTHFULNESS OF THE
MESSENGERS ﷺ IN EVERYTHING THEY NARRATED**

The author – may Allāh have mercy upon him – said:

His messengers are truthful and reliable, in contrast to those who say what they do not do. For this reason, Allāh said:

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى
الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

**Glorified be your Lord, the Lord of Honor and
Power! (He is free) from what they attribute unto
Him! And *Salām* be on the messengers! And
praise to Allāh, Lord of the worlds.**

[Sūrah as-Ṣāffāt 37:180-182]

Thus, He declared Himself free from what the opposers of the messengers describe Him with. And He invoked peace upon the messengers, which means what they narrated was free from deficiency and blame. Allāh the Exalted has combined what He has described and named Himself with between negation and affirmation, thus Ahlus Sunnah wal Jamā'ah do not abandon what the messengers came with,. Surely it is the straight path, the path of those Allāh has bestowed His favor upon from the prophets, the truthful, the martyrs, and the righteous.

Included in this is what Allāh has described Himself with in Sūrah al-Ikhlāṣ, that which is equal to one third of the Qur'ān.

He said:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ
يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

Say: He is Allāh, (the) One. Allāh is aṣ-Ṣamad (the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten, and there is none equal or comparable to Him.

[Sūrah al-Ikhlāṣ 112: 1-4]

And what He described Himself with in the greatest verse in His book when He said:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ
مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ
مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا
يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

Allāh! None has the right to be worshipped but He, the Ever-Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursī* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[Sūrah al-Baqarah 2:255]

EXPLANATION

The author, may Allāh have mercy upon him, said, *"His messengers are truthful and reliable,"* as he previously mentioned from the belief in Allāh, His angels, His books, His messengers, and the other aspects of belief; then Allāh informs us that He is the most knowledgeable of these affairs. He is the most knowledgeable of Himself, and most knowledgeable of His creation, and He is never compared to His creation.

And His messengers are also truthful, trustworthy, and reliable in what they narrate. The Qur'ān and the messengers ﷺ have informed us about Muḥammad ﷺ as the best of them, their leader, and the seal of the messengers. He (Prophet Muḥammad ﷺ) has informed us that Allāh is the Exalted, the Most High, and that He rose above His Throne, He gives and withholds, He has power over all things, and He deserves to be worshipped. The Sunnah has come with His great attributes. And He is the deity deserving of worship, because worship is according to what is proven in the Qur'ān and what the trustworthy messengers ﷺ have narrated concerning Allāh.

[Calling them] *"reliable"* means it is obligatory upon every religiously responsible person (those who are sane and have reached the age of puberty) to believe them. And the messengers did not bring anything from Allāh except the truth, thus they are truthful, trustworthy, and reliable.

Consequently, it is obligatory upon every religiously responsible person to believe in them and to work accord-

ing to what they came with. Every nation must work according to what their messengers gave them, and the messenger of this nation is Muḥammad ﷺ.

Thus it is obligatory upon this nation to follow what he came with and to follow his legislation, as the Exalted said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

And whatever the Messenger has given you, take; and what he has forbidden you, refrain from.

[Sūrah al-Ḥashr 59:7]

And the Exalted said:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

Say, [O Muḥammad], "O mankind, indeed I am the Messenger of Allāh to you all.

[Sūrah al-A'rāf 7:158]

Thus it is upon every religiously responsible person to follow this Messenger ﷺ with what he came with from the Book and the Sunnah of legislated rules, including those actions implemented and those avoided. Included in that is what has been narrated from Allāh's names and attributes, so it is obligatory to believe in them, and to believe in everything which has been narrated from Allāh's names and attributes. This belief must be free from likening Allāh to anything, free from resembling Allāh to His creation, and free from negating His attributes. Thus the author said, "in contrast to those who say what they do not do." This means the disbelievers and the ignorant people.

For this reason He praised Himself and freed Himself from what the liars say, as the Exalted said:

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Glorified be your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him! And *Salām* be on the Messengers! And praise to Allāh, Lord of the worlds.

[Sūrah as-Ṣāffāt 37: 180-182]

So He praised Himself, because He is complete in His essence, His names, and His attributes. The Exalted said, “*And praise to Allāh, Lord of the worlds.*” He freed Himself from what His enemies who opposed the messengers say. The Exalted said, “*Glorified be your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him!*” Meaning He is free from what His enemies describe Him with, such as the saying of the disbelievers that He has taken a son or a wife and saying He has a partner. All of this is false, and He has declared Himself free from this. He did not take a son nor a wife.

Allāh the Exalted is One and He is aṣ-Ṣamad (the Self-Sufficient Master, Whom all creatures need) and He has no partners; rather He is the only deity worthy of worship.

The Exalted said:

﴿وَالْهَكُمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

And your God is One God, there is none who has the right to be worshipped but He, the Most

Beneficent, the Most Merciful.

[Sūrah al-Baqarah 2:163]

Salām upon the messengers due to the blamelessness of what they narrated, being safe from deficiency and blame. So He said:

﴿وَسَلَامٌ عَلَى الْمُرْسَلِينَ﴾

***Salām* upon the messengers.**

[Sūrah as-Şāffāt 37:182]

This is because they submitted (*sallamū* - سَلَّمُوا) to Allāh with what He informed them about Himself, and they surrendered to Him and conveyed this to the *ummah*. Thus they are unscathed, infallible, and truthful in this affair, reliable and trustworthy.

Then He praised Himself. The Exalted said:

﴿وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

**All praises belong to Allāh, the Lord of
all that exists.**

[Sūrah as-Şāffāt 37:182]

This is due to the perfection of His attributes and His actions. For this reason the absolute praise belongs to Him.

Allāh the Exalted has combined between negation and affirmation with what He has described and named Himself with, in the verses and *aḥādīth*. The negation is general while the affirmation is specific. This is the method of the Book and the Sunnah: the negation is general.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

There is nothing like unto Him.

[*Sūrah ash-Shūrā* 42:11]

﴿فَلَا تَجْعَلُوا لِلّٰهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped).

[*Sūrah al-Baqarah* 2:22]

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

Do you know of any similarity to Him?

[*Sūrah Maryam* 19:65]

And there are other similar verses as well.

The affirmation is specific. He is al-'Azīz, al-Ḥakīm, ar-Ra'ūf, al-Ḥalīm, al-Wāḥid, aṣ-Ṣamad, al-Ghafūr, ar-Raḥīm, al-Mālik, al-Quddūs, and as-Salām; and He has other detailed names and attributes as well.

The verses from the Qur'ān and the narrations in the Sunnah also combine between negation and affirmation [of the names and attributes of Allāh]. The negation is general, freeing Him from everything which is not befitting for Him, and it declares His perfection. It also frees Him from what the enemies of the messengers ﷺ say. Thus it combines between this and the detailed affirmation of His names and attributes. Ahlus Sunnah does not refrain from what the messengers brought, for verily it is the straight path, and it is the *tawḥīd* of Allāh and obedience to Him, belief in Him and belief in His names and attributes. He has no resemblance, no similitude, and no rival.

This is the straight path about which Allāh said:

﴿ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾

Guide us to the straight path.

[Sūrah al-Fātiḥah 1:6]

This is the path (about which He said):

﴿ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ ﴾

**Those on whom Allāh has bestowed His Grace:
of the Prophets, the steadfast affirmers of truth,
the martyrs, and the righteous.**

[Sūrah an-Nisā' 4:69]

Thus He combined the detailed affirmation with the general negation. Allāh the Exalted said:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ
يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

**Say: He is Allāh, (the) One. Allāh is aṣ-Ṣamad
(the Self-Sufficient Master, Whom all creatures
need, He neither eats nor drinks). He begets not,
nor was He begotten, and there is none equal or
comparable to Him.**

[Sūrah al-Ikhlāṣ 112: 1-4]

He mentioned that He is Allāh, He is One, and He is aṣ-Ṣamad, and then He said, "He begets not, nor was He begotten"; this detail is specific in negating birth (for Allāh) due to the deficiencies that come along with that. Then He mentioned general negation. He said, "And there is none equal or comparable unto Him." This is similar to His statements:

﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

Do you know of any similarity to Him?

[Sūrah Maryam 19:65]

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾

Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped).

[Sūrah al-Baqarah 2:22]

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾

There is nothing like unto Him.

[Sūrah ash-Shūrā 42:11]

Likewise is that which is found in Āyatul Kursī:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ﴾

Allāh! None has the right to be worshipped but He, the Ever-Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtake Him.

[Sūrah al-Baqarah 2:255]

Thus He negated for Himself slumber and sleep, meaning light slumber and heavy sleep. This is because He is described with perfect life, and slumber and sleep are deficiencies in life. And Allāh is free from that. He is the Ever-Living who does not die, and sleep is a form of death. Thus Allāh the Exalted is the Ever-Living who does not die.

﴿ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ﴾

**To Him belongs whatever is in the heavens and
whatever is on earth.**

[Sūrah al-Baqarah 2:255]

This means He is the owner of everything.

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

**Who is he that can intercede with Him except
with His permission?**

[Sūrah al-Baqarah 2:255]

This means no one can intercede without His permission on the Day of Judgment, and the messengers and the righteous will intercede with His permission.

As for in this world, then Allāh the Exalted has commanded all of the people to supplicate to Him, specifying Him with their supplications, and to intercede with Allāh on behalf of their brothers in this world. The Prophet ﷺ used to intercede on behalf of those who requested intercession from him. If anyone sought intercession from him, or removal of fear, he would supplicate for them.⁸ As for the Day of Judgment, then no one can intercede except with

⁸ 'Aṭā' bin Abū Rabāh reported that Ibn 'Abbās ؓ asked him whether he would like to be shown a woman who is from the people of Jannah. When he replied that he certainly would, Ibn 'Abbās said, "This black woman, who came to the Prophet ﷺ and said, 'I suffer from epilepsy and during fits my body is exposed, so make supplication to Allāh for me.' He ﷺ replied, 'If you wish, you can endure it patiently and be rewarded with Jannah, or if you wish, I shall make supplication to Allāh to cure you.' She said, 'I shall endure it.' Then she added, 'But my body is exposed, so pray to Allāh that this may not happen.' He (the Prophet ﷺ) then supplicated for her." [Ṣaḥīḥ Muslim 2576]

Ibn 'Abbās said, "Mughīth was a slave." [Mughīth] said, "O Messenger of Allāh, make intercession for me with her (Barīrah)." The Messenger of Allāh ﷺ said, "O Barīrah, fear Allāh. He (Mughīth) is your husband and the father of your child." She said, "O Messenger of Allāh, do you command me with that?" He said, "No, I am only interceding." Then tears were falling down on

His permission, but in this world they intercede by way of general permission. This is because He has permitted in His legislation that the Muslims intercede for each other.

He said:

﴿مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا﴾

Whoever intercedes for a good cause will have the reward thereof.

[Sūrah an-Nisā' 4:85]

Allāh has granted them permission and incited them to do so, to work together upon piety and righteousness, to advise each other, and to enjoin one another upon the truth. And intercession is from enjoining each other upon the truth, and from goodness. Therefore it is permissible in this world, by a general permission from Allāh the Exalted.

The people will go to Ādam on the Day of Judgment [for intercession], and to Nūḥ, Ibrāhīm, and 'Īsā ﷺ. Each of them will make an excuse until the affair reaches our Prophet Muḥammad ﷺ. He will prostrate before his Lord, beneath the Throne. Then he will praise Allāh with a tremendous praise which Allāh will teach him, and he will be granted permission. It will be said, "Intercede and you will be granted intercession."

Āyatul Kursī, the greatest verse in the Book of Allāh, contains affirmation and negation:

Mughīth's cheeks. The Messenger of Allāh ﷺ said to 'Abbās, "Are you not surprised with the love of Mughīth for Barīrah and her hatred for him?" [Sunan Abī Dāwūd 2231]

"The Ever-Living, the One Who sustains and protects all that exists." This is affirmation.

"Neither slumber nor sleep overtake Him." This is negation.

"To Him belongs whatever is in the heavens and whatever is on earth." This is affirmation.

"Who is he that can intercede with Him except with His Permission?" This is negation.

"He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter." This is affirmation.

"And they will never compass anything of His knowledge except that which He wills. His Kursī extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great." This clarifies His perfection, that He is the Most High, the Most Great, and that He has perfect life. He is the Ever-Living who sustains all that exists and He is the owner of everything. Thus it is obligatory to submit to Him, to beseech Him, and to seek refuge in Him. Everything is in His Hand and He disposes of all affairs.

For this reason the Exalted said:

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

Call upon Me; I will respond to you.

[Sūrah Ghāfir 40:60]

And He said:

﴿وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ﴾

And ask Allāh of His bounty.

[Sūrah an-Nisā' 4:32]

And the Exalted said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ﴾

And when My servants ask you, [O Muḥammad], concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.

[Sūrah al-Baqarah 2:186]

**BELIEF THAT ALLĀH IS THE FIRST AND ETERNAL,
AFFIRMING HIS KNOWLEDGE, HIS HEARING, HIS
SIGHT, HIS WILL, AND HIS DESIRE**

The author — may Allāh have mercy upon him — said:

Allāh the Exalted said:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.

[*Sūrah al-Ḥadīd* 57:3]

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾

And put your trust in the Ever-Living One Who does not die.

[*Sūrah al-Furqān* 25:58]

And His statements:

﴿وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾

And He is the All-Knower, the All-Wise.

[*Sūrah at-Taḥrīm* 66:2]

﴿وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾

And He is the All-Wise, well-acquainted with all things.

[*Sūrah al-An'ām* 6:18]

﴿ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴾

He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.

[*Sūrah Saba'* 34:2]

And His statement:

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkness of the earth and no moist or dry [thing] but that it is [written] in a clear record.

[*Sūrah al-An'ām* 6:59]

And His statement:

﴿ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ﴾

And no female conceives or gives birth, but with His knowledge.

[*Sūrah Fāṭir* 35:11]

And His statements:

﴿ لَتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴾

That you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things in (His) knowledge.

[Sūrah at-Talāq 65:12]

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

Verily, Allāh is the All-Provider, Owner of Power, the Most Strong.

[Sūrah adh-Dhāriyāt 51:58]

And His statement:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing similar to Him and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

And His statement:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾

It was better for you to say, when you entered your garden, "That which Allāh wills (will come to pass)! There is no power but with Allāh."

[Sūrah al-Kahf 18:39]

And His statement:

﴿وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

And if Allāh had willed, they would not have fought each other, but Allāh does what He intends.

[Sūrah al-Baqarah 2:253]

And His statement:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا﴾

And whomever Allāh wills to guide, He opens his breast to Islām, and whomever He wills to send astray, He makes his breast closed and constricted.

[Sūrah al-An'ām 6:125]

EXPLANATION

In these verses, Allāh gathers that which He has described Himself with and named Himself with, between the affirmation and negation. In them He affirms the perfect attributes for Himself and He negates for Himself all deficiencies and shortcomings. Āyatul Kursī has already been explained, as well as Sūrah al-Ikhlāṣ.

Allāh says:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.

[Sūrah al-Ḥadīd 57:3]

He affirmed that He is the First, the One Whom there is nothing before; as the Prophet ﷺ said:

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ.

O Allāh, You are the First so there is nothing before You, and You are the Last so there is nothing after You. You are adḥ-Dḥāhir [the greatest and highest] so there is nothing above You, and You are al-Bāṭin [aware of the subtlest secrets] so there is nothing closer than You.⁹

Thus He is adḥ-Dḥāhir above all of His slaves, and there is nothing above Him. And He is al-Bāṭin, there is nothing closer than Him, so He knows everything, and no secrets are hidden from Him.

And likewise the verses regarding knowledge which He mentioned after; Allāh says:

﴿وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾

And He is the All-Knower, the All-Wise.

[Sūrah at-Taḥrīm 66:2]

And His statement:

﴿لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

That you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things in (His) Knowledge.

[Sūrah at-Talāq 65:12]

And there are other verses which mention knowledge and wisdom, such as His statement:

﴿إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

⁹ Ṣaḥīḥ Muslim 2713

Indeed, Allāh is Exalted in Might and Wise.

[Sūrah al-Baqarah 2:220]

And there are verses which mention provision and strength.

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

Verily, Allāh is the All-Provider, Owner of Power, the Most Strong.

[Sūrah adh-Dhāriyāt 51:58]

And there are verses which mention His will and desire; all of them prove His greatness. And He has complete and perfect will, complete and perfect desire, complete and perfect knowledge, and complete and perfect power; all of these are from His attributes. His attributes exist in a manner which does not resemble His slaves. His strength is not like the strength of His slaves; rather His strength is completely perfect, just as all of His attributes are. His attributes have absolute perfection.

For this reason He said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing similar to Him and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

So put not forward similitudes for Allāh.

[Sūrah an-Naḥl 16:74]

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

Do you know of any similarity to Him?

[*Sūrah Maryam* 19:65]

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

And there is none equal or comparable unto Him.

[*Sūrah al-Ikhlāṣ* 112:4]

Therefore His knowledge is not similar to the knowledge of the creation; there are no secrets hidden from Him. And likewise His wisdom, power, strength, forbearance, hearing, and sight; all of these attributes are complete and perfect without any deficiencies and have no resemblance to His slaves. This is in contrast to the attributes of the creation, as their attributes are deficient and weak.

As for Allāh the Exalted, all of His attributes exist in a manner which is absolutely complete. As the Exalted said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing similar to Him and He is the All-Hearer, the All-Seer.

[*Sūrah ash-Shūrā* 42:11]

And because of His perfection, He said:

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

Do you know of any similarity to Him?

[*Sūrah Maryam* 19:65]

This means there is no one who has His perfection.

"His will": This means His universal will. His universal

will is implemented and nothing can repel it. Whatever Allāh wills will surely occur, including death and life, the strengthening of people or their debasement, losing or gaining rulership, giving birth or being barren; all of this occurs by the will of Allāh.

Allāh the Exalted said:

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

To whomever among you who wills to walk straight; and you do not will except that Allāh wills, Lord of the 'Ālamīn (all that exists).

[Sūrah at-Takwīr 81:28,29]

﴿وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ﴾

But if your Lord had willed, they would not have done it.

[Sūrah al-An'ām 6:112]

His desire is of two categories. [One is] His universal desire, His will which is implemented and not repelled by anyone. As the Exalted said:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا﴾

And whomever Allāh wills to guide, He opens his breast to Islām, and whomever He wills to send astray, He makes his breast closed and constricted.

[Sūrah al-An'ām 6:125]

And His statement:

﴿ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴾

Verily, Allāh commands that which He wills.

[*Sūrah al-Mā'idah* 5:1]

This is the universal desire which is implemented, and just like His will it is not repelled.

As for His legislative desire, this means that which He loves and is pleasing to Him; this may occur and it may not occur. Like the statement of the Exalted:

﴿ يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ ﴾

Allāh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allāh is the All-Knower, All-Wise.

Allāh wants to accept your repentance.

[*Sūrah an-Nisā'* 4:26, 27]

This is the legislative desire; it may occur and it may not occur. Allāh wants to guide all the Muslims, and He wants to accept their repentance. But this is the legislative desire, so most of the creation will not repent and most of them will die upon disbelief. Therefore the legislative desire may or may not happen.

Allāh's legislative will is for mankind to accept the truth, follow the messengers, and obey Him. There are some of them who are obedient and some who are disobedient. Paradise is for whoever obeys Him and the Fire is for whoever disobeys Him.

As the Exalted said:

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا
فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴾

These are the limits (set by) Allāh (or ordinances as regards laws of inheritance), and whoever obeys Allāh and His Messenger will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. And whoever disobeys Allāh and His Messenger and transgresses His limits, He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

[Sūrah an-Nisā' 4:13, 14]

All of them are promised: those who obey Him will have Paradise, and those who disobey Him will have the Fire. This is the legislative desire.

As for the universal desire, then no one can oppose it; whatever Allāh wills, will surely occur. Some people will be destroyed, others empowered; some will die, others will live; some will lose their kingdoms, while other kings will remain. His universal desire is like His universal will, as it will surely be implemented.

**SOME ATTRIBUTES OF THE CREATOR MENTIONED
IN THE QUR'ĀN, SUCH AS LOVE, MERCY, PLEASURE,
ANGER, HATE, AND WRATH**

The author — may Allāh have mercy upon him — said:

Allāh's statement:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

And do good; indeed, Allāh loves the doers of
good.

[Sūrah al-Baqarah 2:195]

And His statement:

﴿وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

And be equitable. Verily! Allāh loves those who
are equitable.

[Sūrah al-Hujurat 49:9]

And His statement:

﴿فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

So as long as they are upright toward you, be
upright toward them. Indeed, Allāh loves the
righteous.

[Sūrah at-Tawbah 9:7]

And the statement of the Exalted:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

Say (O Muḥammad to mankind), "If you (really) love Allāh, then follow me; Allāh will love you."

[Sūrah Āli 'Imrān 3:31]

And His statement:

﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾

Allāh will bring a people whom He will love and they will love Him.

[Sūrah al-Mā'idah 5:54]

And His statement:

﴿ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ ﴾

Verily, Allāh loves those who fight in His cause in rows (ranks) as if they were a solid structure.

[Sūrah aṣ-Ṣaff 61:4]

And His statement:

﴿ وَهُوَ الْعَفُورُ الْوَدُودُ ﴾

And He is Oft-Forgiving, full of love.

[Sūrah al-Burūj 85:14]

And the statement of the Exalted:

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾

In the Name of Allāh, the Most Beneficent, the Most Merciful.

[Sūrah al-Fātiḥah 1:1; Sūrah an-Naml 27:30]

And His statement:

﴿ وَسِعَتْ كُلُّ شَيْءٍ رَحْمَةً وَعِلْمًا ﴾

**Our Lord! You comprehend all things in mercy
and knowledge.**

[Sūrah Ghāfir 40:7]

And His statement:

﴿ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴾

And He is ever Most Merciful to the believers.

[Sūrah al-Aḥzāb 33:43]

And His statement:

﴿ وَرَحْمَتِي وَسِعَتْ كُلُّ شَيْءٍ ﴾

And My mercy embraces all things.

[Sūrah al-A'rāf 7:156]

And His statement:

﴿ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ﴾

Your Lord has written mercy for Himself.

[Sūrah al-An'ām 6:54]

And His statement:

﴿ وَهُوَ الْعَفُورُ الرَّحِيمُ ﴾

And He is the Oft-Forgiving, Most Merciful.

[Sūrah Yūnus 10:107]

And His statement:

﴿ قَالَ لَهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴾

But Allāh is the best to guard, and He is the Most Merciful of those who show mercy.

[Sūrah Yūsuf 12:64]

And the statement of the Exalted:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

Allāh is pleased with them, and they are pleased with Him. That is the great attainment.

[Sūrah al-Mā'idah 5:119]

And the statement of the Exalted:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾

And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath and the curse of Allāh are upon him.

[Sūrah an-Nisā' 4:93]

And His statement:

﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ﴾

That is because they followed that which angered Allāh, and hated that which pleased Him.

[Sūrah Muḥammad 47:28]

And His statement:

﴿فَلَمَّا أَسَفَوْنا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ﴾

So when they angered Us, We punished them,

and drowned them all.

[Sūrah az-Zukhruf 43:55]

And the statement of the Exalted:

﴿وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ﴾

**But Allāh was averse to their being sent forth, so
He made them lag behind.**

[Sūrah at-Tawbah 9:46]

And His statement:

﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

**Most hateful it is with Allāh that you say that
which you do not do.**

[Sūrah aş-Şaff 61:3]

EXPLANATION

The verses which contain the attribute of love are numerous. Allāh has described Himself with love, He loves and He is loved. He loves the pious, He loves the doers of good, and He loves those who are just and fair.

The Exalted said:

﴿فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

**Allāh will bring a people whom He will love
and they will love Him.**

[Sūrah al-Mā'idah 5:54]

And the Exalted said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

Say (O Muḥammad to mankind), "If you (really) love Allāh then follow me; Allāh will love you"

[Sūrah Āli 'Imrān 3:31]

Likewise from His attributes are mercy and compassion. He is merciful and His mercy encompasses everything. He is also forgiving and full of love; this means He is the most beloved to those who love Him. He also becomes pleased and angry; He has wrath and He hates.

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

Allāh is pleased with them, and they are pleased with Him.

[Sūrah al-Mā'idah 5:119]

﴿غَضِبَ اللَّهُ عَلَيْهِمْ﴾

Allāh's anger is upon them.

[Sūrah al-Mujādilah 58:14]

﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ﴾

That is because they followed that which angered Allāh, and hated that which pleased Him.

[Sūrah Muḥammad 47:28]

And He said:

﴿وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ﴾

But Allāh was averse to their being sent forth, so He made them lag behind.

[Sūrah at-Tawbah 9:46]

All of these attributes are true: pleasure, love, mercy, wrath, anger; Allāh is described with all of these. And similar to His other attributes, they are befitting His majesty without *tahrīf* (distortion), *ta'tīl* (negation), *takyīf* (saying how), or *tamthīl* (likening to the creation). Therefore, His love is not like the love of the creation, and His pleasure is not like theirs. His anger is not like theirs, and His hate is not like the hate of the creation. His wrath is not like their wrath. All of His attributes are like this.

The Exalted said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing similar to Him and He is the All-Hearer, the All-Seer.

[*Sūrah ash-Shūrā* 42:11]

And the Exalted said:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

And there is none equal or comparable unto Him.

[*Sūrah al-Ikhlāṣ* 112:4]

And Allāh the Exalted said:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

So put not forward similitudes for Allāh.

[*Sūrah an-Naḥl* 16:74]

He has no similitude. Do not put forward similitudes for Allāh. He has no likeness and no rival. All of His attributes are in one category (meaning, unique to Him and

not similar to the creation).

Thus we say: We believe in Allāh the Exalted by His beautiful names and lofty attributes, which are affirmed in the Qur'ān and the authentic Sunnah, in a way which is befitting to His majesty, without *tahrīf* (distortion), *ta'ṭīl* (negation), *takyīf* (saying how), or *tamthīl* (likening to the creation). Rather, we say: All of his attributes are true and all of His names are beautiful.

We affirm for Allāh what He has affirmed for Himself, what His Prophet ﷺ has affirmed for Him, and what the Companions of the Prophet ﷺ have affirmed for Him, in that which is befitting to His majesty. His attributes do not resemble the attributes of the creation, and His names do not resemble the names of His creation. He has beautiful names, and they have great meanings.

For this reason He said:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

And (all) the most beautiful names belong to Allāh, so call on Him by them.

[Sūrah al-A'rāf 7:180]

This is due to His perfection, and because of their complete meanings He called them beautiful.

No one knows how His attributes are except for Him. He knows in a manner which is not like our knowledge, and He shows mercy in a manner which is not similar to our mercy. He ascends in a manner which is not similar to our ascension, and He descends in a manner which is not

like our descending. He arrives in a manner which is not similar to our arrival, and He becomes angry in a manner which is not similar to our anger; all of His attributes are like this.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

**There is nothing similar to Him and He is the
All-Hearer, the All-Seer.**

[Sūrah ash-Shūrā 42:11]

The ascension is known, the mercy is known, the anger is known, the love is known, the desire is known, the will is known, but how these attributes are is unknown. We do not know how He ascends. We do not know how He shows mercy. We do not know this; rather, Allāh the Exalted is the One who knows this. But we know the love is different than the anger, and the anger is different than the pleasure, and the pleasure is different from the forgiveness. His attributes have meanings which are known, but how they are is unknown. No one knows this except for Allāh the Exalted.

The anger is known and it is the opposite of pleasure. The love is the opposite of the hate, and the mercy is the opposite of revenge. He is described with this and that. He shows mercy to some people and He punishes others. He takes revenge on some, and He shows mercy to others who strive in His cause and fear Him. His anger is upon some, and He takes revenge on some for disobeying Him and disbelieving in Him. He loves some people while He hates others. Likewise He gives to some and withholds from others. He is the One who withholds and the One

who gives. This is the way of Ahlus Sunnah and their methodology of believing in His attributes. They believe they are the truth, they are befitting His majesty, and the meaning of them is the truth. But no one knows how they are except for Him. May Allāh grant us all success.

**SOME OF THE ATTRIBUTES OF ALLĀH RELATED
TO HIS ACTIONS AND HIS ESSENCE, SUCH AS HIS
ARRIVAL, FACE, EYES, AND HANDS**

The author – may Allāh have mercy upon him – said:

Allāh's statement:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ
وَالْمَلَائِكَةُ وَفُضِي الْأَمْرُ إِلَى اللَّهِ تَرْجِعَ الْأُمُورُ ﴾

Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision).

[Sūrah al-Baqarah 2:210]

And His statement:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ
يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ﴾

Do they [then] wait for anything except that the angels should come to them, or your Lord should come, or that there come some of the signs of your Lord?

[Sūrah al-An'ām 6:158]

And His statement:

﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا
صَفًّا ﴾

**Nay! When the earth is ground to powder, and
your Lord comes with the angels in rows.**

[Sūrah al-Fajr 89:21, 22]

And His statement:

﴿ وَيَوْمَ تَشَقُّ السَّمَاءُ بِالسَّحَابِ وَتُزَلُّ الْمَلَائِكَةُ تَنْزِيلًا ﴾

**And (remember) the Day when the heaven shall
be rent asunder with clouds, and the angels will
be sent down, with a grand descending.**

[Sūrah al-Furqān 25:25]

And His statement:

﴿ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

**And the Face of your Lord full of majesty and
honor will abide forever.**

[Sūrah ar-Raḥmān 55:27]

And His statement:

﴿ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴾

Everything will perish save His Face.

[Sūrah al-Qaṣaṣ 28:88]

And His statement:

﴿ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ﴾

**What prevents you from prostrating yourself to
one whom I have created with both my Hands?**

[Sūrah Ṣād 38:75]

And His statement:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ﴾

The Jews say, "Allāh's Hand is tied up (i.e. He does not give and spend of His bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills.

[Sūrah al-Mā'idah 5:64]

And His statement:

﴿ وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ﴾

So wait patiently (O Muḥammad) for the decision of your Lord, for verily, you are under Our Eyes.

[Sūrah at-Tūr 52:48]

And His statement:

﴿ وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ﴾

And We carried him on a (ship) made of planks and nails, sailing under Our Eyes, a reward for him who had been rejected!

[Sūrah al-Qamar 54:13, 14]

And His statement:

﴿ وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ﴾

And I endued you with love from Me, in order that you may be brought up under My Eye.

[Sūrah Tāhā 20:39]

And His statement:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَيَّ
اللَّهُ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

Indeed Allāh has heard the statement of her (Khawlah bint Tha'labah) that disputes with you (O Muḥammad) concerning her husband (Aus bin aṣ-Ṣāmit) and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is the All-Hearer, All-Seer.

[Sūrah al-Mujādilah 58:1]

And the statement of the Exalted:

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

Indeed, Allāh has heard the statement of those (Jews) who say, "Truly, Allāh is poor and we are rich!"

[Sūrah Āli 'Imrān 3:181]

And His statement:

﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا
لَدَيْهِمْ يَكْتُبُونَ﴾

Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers are with them recording.

[Sūrah az-Zukhruf 43:80]

And His statement:

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ﴾

Verily! I am with you both, hearing and seeing.

[Sūrah Ṭāhā 20:46]

And His statement:

﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى﴾

Does he not know that Allāh sees?

[Sūrah al-'Alaq 96:14]

And His statement:

﴿الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقْلُبُكَ فِي السَّاجِدِينَ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ﴾

The One who sees you when you stand up, and your movement among those who prostrate; verily! He, only He, is the All-Hearer, the All-Knower.

[Sūrah ash-Shu'arā' 26:218-220]

And His statement:

﴿وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾

And say (O Muḥammad), "Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers."

[Sūrah at-Tawbah 9:105]

And His statement:

﴿وَهُوَ شَدِيدُ الْمِحَالِ﴾

And He is severe in assault.

[Sūrah ar-Ra'd 13:13]

And His statement:

﴿وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾

And Allāh is the best of the planners.

[Sūrah Āli 'Imrān 3:54]

And His statement:

﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾

**So they plotted a plot, and We planned a plan,
while they perceived not.**

[Sūrah an-Naml 27:50]

And His statement:

﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا﴾

**Indeed, they are planning a plan, and I (too) am
planning a plan.**

[Sūrah at-Tāriq 89:15, 16]

And the statement of the Exalted:

﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ
عَفُوًّا قَدِيرًا﴾

**Whether you disclose a good deed or conceal
it, or pardon an evil, verily, Allāh is Ever
Oft-Pardoning, All-Powerful.**

[Sūrah an-Nisā' 4:149]

And His statement:

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ
عَفُورٌ رَحِيمٌ﴾

Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.

[Sūrah an-Nūr 24:22]

And His statement:

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾

But honor, power and glory belong to Allāh, His Messenger, and the believers.

[Sūrah al-Munāfiqūn 63:8]

And He said concerning Iblīs:

﴿قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾

[Iblīs] said, "By Your Might, then I will surely mislead them all."

[Sūrah Sād 38:82]

And His statement:

﴿تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾

Blessed is the name of your Lord, Owner of majesty and honor.

[Sūrah ar-Raḥmān 55:78]

And the statement of the Exalted:

﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

So worship Him and have patience for His worship. Do you know of any similarity to Him?

[Sūrah Maryam 19:65]

And His statement:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

And there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:4]

EXPLANATION

All of these noble verses contain attributes of the Exalted Lord, and it is obligatory to affirm them, in a manner which is befitting to Him without distorting them (*tahrīf*), negating them (*ta'tīl*), saying how they are (*takyīf*) or making any resemblance or likeness with the creation (*tamthīl*).

Such as His statements:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ
وَالْمَلَائِكَةُ وَفُضِيَ الْأَمْرُ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision).

[Sūrah al-Baqarah 2:210]

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ
يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ﴾

Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord?

[Sūrah al-An'ām 6:158]

And the statement of the Exalted:

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

And your Lord comes with the angels in rows.

[*Sūrah al-Fajr* 89:21, 22]

The arrival of Allāh and His coming on the Day of Judgment is true, in a manner which is befitting for Him. Thus Allāh is not resembled by any of His creation in any of His attributes.

And His statement:

﴿أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ﴾

Or that there come some of the signs of your Lord?

[*Sūrah al-An'ām* 6:158]

This is when the sun rises from the west.

And His statement:

﴿وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

And the Face of your Lord full of majesty and honor will abide forever.

[*Sūrah ar-Raḥmān* 55:27]

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

Everything will perish save His Face.

[*Sūrah al-Qaṣaṣ* 28:88]

This affirms that the Face for Allāh the Exalted is true; He has a noble Face.

And His statement:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

Nay, both His Hands are widely outstretched.

[Sūrah al-Mā'idah 5:64]

He is also described with having Hands, just as He is described with having a noble Face.

Likewise He has eyes. The Exalted said:

﴿وَلِثَوْنَع عَلَى عَيْنِي﴾

In order that you may be brought up under My Eye.

[Sūrah Tāhā 20:39]

And His statement:

﴿تَجْرِي بِأَعْيُنِنَا﴾

Sailing under Our Eyes.

[Sūrah al-Qamar 54:13, 14]

He is described with eyes, sight, and hearing in a manner which is befitting to Him. It is obligatory for us to affirm all of these attributes for Allāh, in a manner which is befitting to Him.

Likewise the attribute of plotting; this attribute is limited to being a response to an action. He said:

﴿وَمَكَرُوا وَمَكَرَ اللَّهُ﴾

And the disbelievers planned, but Allāh planned.

[Sūrah Āli 'Imrān 3:54]

And the attribute of planning; Allāh said:

﴿ إِنَّهُمْ يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا ﴾

Indeed, they are planning a plan, and I (too) am planning a plan.

[Sūrah at-Tāriq 89:15, 16]

The attributes of plotting and planning are true, and they are in a manner which befits His majesty. He does not resemble the creation in plotting or planning.

As for the attribute of hearing, Allāh said:

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ﴾

Indeed Allāh has heard the statement of her (Khawlah bint Tha'labah) that disputes with you (O Muḥammad) concerning her husband (Aus bin aṣ-Ṣāmit) and complains to Allāh. And Allāh hears the argument between you both.

[Sūrah al-Mujādilah 58:1]

﴿ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾

Truly, Allāh is All-Hearer, All-Knower.

[Sūrah al-Baqarah 2:181]

﴿ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾

Verily, Allāh is All-Hearer, All-Seer.

[Sūrah al-Ḥajj 22:75]

And there are numerous other verses which mention the hearing, the knowledge, and the seeing [of Allāh].

There are many verses which mention the attribute of love; all of that is true and affirmed for Allāh in a manner which befits His majesty.

﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

Do you know of any similarity to Him?

[Sūrah Maryam 19:65]

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

And there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:4]

﴿ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ﴾

So put not forward similitudes for Allāh.

[Sūrah an-Naḥl 16:74]

All of these attributes are true and affirmed for Allāh in a manner which befits His majesty, without distortion or negation. He has hearing which is not like the hearing of the creation, sight not like the sight of the creation, eyes not like the eyes of the creation, a hand not like the hands of the creation, a foot not like the feet of the creation, and likewise the rest of His attributes do not resemble the creation.

Allāh the Exalted said:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

His attributes are the truth, befitting His greatness without resembling the creation. It is obligatory to affirm them in a manner befitting to Him without distortion, negation, saying how, or making a resemblance. All of the attributes fall into the same category according to Ahlus Sunnah wal Jamā'ah, who are the Companions of the Prophet ﷺ and those that follow them in goodness until the Day of Judgment. May Allāh grant us all success.

**AFFIRMING THE ONENESS OF ALLĀH AND
NEGATING PARTNERS FOR HIM, AND A MENTION
OF SOME OF THE ATTRIBUTES OF ASCENSION**

His statement:

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾

**So do not attribute to Allāh equals while you
know [that there is nothing similar to Him].**

[Sūrah al-Baqarah 2:22]

And His statement:

﴿ وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ
كَحُبِّ اللَّهِ ﴾

**And of mankind are some who take (for worship)
others besides Allāh as rivals (to Allāh). They
love them as they love Allāh.**

[Sūrah al-Baqarah 2:165]

And His statement:

﴿ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي
الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبَّرَهُ تَكْبِيرًا ﴾

**And say, "Praise to Allāh, who has not taken a
son and has had no partner in [His] dominion
and has no [need of a] protector out of weakness;
and glorify Him with [great] glorification."**

[Sūrah al-Isrā' 17:111]

And the statement of the Exalted:

﴿ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾

Whatever is in the heavens and whatever is on the earth glorifies Allāh. His is the dominion, and to Him belongs all the praises and thanks, and He is able to do all things.

[Sūrah at-Taghābun 64:1]

And the statement of the Exalted:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا الَّذِي لَهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴾

Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ān) to His slave (Muḥammad ﷺ) that he may be a warner to the 'Ālamīn (mankind and *jinn*). He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.

[Sūrah al-Furqān 25:1]

And His statement:

﴿ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ ﴾

No son (or offspring or children) did Allāh beget, nor is there any god along with Him; (if there had been many gods), behold, each god

would have taken away what he had created,
and some would have tried to overcome others!
Glorified be Allāh above all that they attribute
to Him! All-Knower of the unseen and the seen!
Exalted be He over all that they associate as
partners to Him!

[*Sūrah al-Mu'minūn* 23:91, 92]

And His statement:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

So put not forward similitudes for Allāh. Allāh
knows and you do not know.

[*Sūrah an-Naḥl* 16:74]

And His statement:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ
وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزَلْ بِهِ
سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

Say, "My Lord has only forbidden immoralities –
whether committed openly or secretly—sins
(of all kinds), unrighteous oppression, joining
partners (in worship) with Allāh for which He
has given no authority, and that you say about
Allāh that which you do not know."

[*Sūrah al-A'rāf* 7:33]

And His statement:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

The Most Beneficent *istawā* (rose over) the
Throne.

[*Sūrah Ṭāhā* 20:5]

This is mentioned in seven places.

In Sūrah al-A'rāf is His statement:

﴿ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ﴾

Indeed your Lord is Allāh, Who created the heavens and the earth in six days, and then He rose over the Throne.

[Sūrah al-A'rāf 7:54]

And He said in Sūrah Yūnus عليه السلام:

﴿ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ﴾

Surely, your Lord is Allāh Who created the heavens and the earth in six days and then rose over the Throne.

[Sūrah Yūnus 10:3]

And He said in Sūrah ar-Ra'd:

﴿ اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى
عَلَى الْعَرْشِ ﴾

Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above the Throne.

[Sūrah ar-Ra'd 13:2]

And He said in Sūrah Tāhā:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

The Most Beneficent rose over the Throne.

[Sūrah Ṭāhā 20:5]

And He said in Sūrah al-Furqān:

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

Then He rose over the Throne.

[Sūrah al-Furqān 25:59]

And He said in Sūrah as-Sajdah:

﴿اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

**It is Allāh Who has created the heavens and the
earth, and all that is between them in six days.**

Then He rose over the Throne.

[Sūrah as-Sajdah 32:4]

And He said in Sūrah al-Ḥadīd:

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَىٰ عَلَى الْعَرْشِ﴾

**He it is Who created the heavens and the earth in
six days and then rose over the Throne.**

[Sūrah al-Ḥadīd 57:4]

EXPLANATION

All of these verses clarify some of the attributes of Allāh the Exalted, like those previously mentioned, and the methodology of Ahlus Sunnah wal Jamā'ah concerning

them: their belief in them and their affirmation of them in a manner which is befitting to Allāh, without distortion, negation, saying how, or making a resemblance.

Likewise, the attributes of Allāh that come in the authentic Sunnah are also all understood with this methodology. It is obligatory to affirm them in a manner which is befitting to the majesty of Allāh without distortion, negation, saying how, or making a resemblance.

From that is the statement of the Exalted:

﴿ فَلَا تَجْعَلُوا لِلّٰهِ اُنْدَادًا وَاَنْتُمْ تَعْلَمُوْنَ ﴾

So do not attribute to Allāh equals while you know [that there is nothing similar to Him].

[Sūrah al-Baqarah 2:22]

And His statement:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللّٰهِ اُنْدَادًا يُحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ﴾

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh.

[Sūrah al-Baqarah 2:165]

Rivals are a likeness and similitude, and He has no rivals.

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللّٰهِ اُنْدَادًا ﴾

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh).

[Sūrah al-Baqarah 2:165]

This is mentioned as being blameworthy; meaning, some of the people take rivals [to Allāh], and they are pagans. And Allāh has prohibited this in His statement:

﴿ فَلَا تَجْعَلُوا لِلّٰهِ اُنْدَادًا وَاَنْتُمْ تَعْلَمُوْنَ ﴾

So do not attribute to Allāh equals while you know [that there is nothing similar to Him].

[Sūrah al-Baqarah 2:22]

This means do not take others as objects of worship along with Allāh, including those in the graves, the prophets, the angels, the *jinn*, or stones. [Calling upon] any of those is falsehood. Allāh the Exalted said:

﴿ ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ ﴾

That is because Allāh is the truth, and that which they call upon other than Him is falsehood.

[Sūrah al-Ḥajj 22:62]

And He said in Sūrah Luqmān:

﴿ ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ الْبَاطِلُ ﴾

That is because Allāh is the Truth, and that what they call upon other than Him is falsehood.

[Sūrah Luqmān 31:30]

Thus it is obligatory upon everyone to worship Him alone, and to disavow those set up as rivals with Allāh. And they must know with certainty that He has no rivals, no likeness, and nothing similar to Him; it is obligatory upon them to believe this.

The Exalted said:

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

He begets not, nor was He begotten; and there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112: 3, 4]

And the Exalted said:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

So put not forward similitudes for Allāh.

[Sūrah an-Naḥl 16:74]

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

Likewise the Exalted said:

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ﴾

And say, "Praise to Allāh, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness."

[Sūrah al-Isrā' 17:111]

He has no protector because of weakness; He has beloved allies who are close to Him, but this is not due to weakness. He is self-sufficient, having no need for anyone other than Himself. He is the All-Mighty, the Dominator. He has no protector because of weakness. Rather He has allies whom He loves and they love Him, due to their obeying Him and

glorifying His command.

As the Exalted said:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ
آمَنُوا وَكَانُوا يَتَّقُونَ﴾

Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve, those who believed and feared Allāh.

[Sūrah Yūnus 10:62, 63]

They are the allies of Allāh, not due to weakness but rather based upon love and their closeness to Him, because they obey Him and follow the legislation of His Messenger ﷺ.

This includes all the verses which mention the dominion, the praise, and the power. Thus He is the King of everything, the Creator of everything, He has power over everything, and He has knowledge of all the situations of His creation. All of this is the truth.

Included in this are the statements of the Exalted:

﴿وَلَمْ يَتَّخِذْ وَلَدًا﴾

And He has not taken a son.

[Sūrah al-Furqān 25:2]

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

He begets not, nor was He begotten; and there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:3, 4]

All of these attributes are affirmed for Allāh the Exalted.

And He is the Creator of everything.

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾

He has created everything, and has measured it exactly according to its due measurements.

[*Sūrah al-Furqān* 25:2]

And He is all-aware of the condition of His slaves.

﴿لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

His is the dominion, and to Him belongs all the praises and thanks, and He is able to do all things.

[*Sūrah at-Taghābun* 64:1]

He is also described with ascending over the Throne in seven places in the Qur'ān: in *Sūrah Ṭahā*, *Sūrah al-A'rāf*, *Sūrah Yūnus*, *Sūrah ar-Ra'd*, *Sūrah Isrā'*, *Sūrah Luqmān*, *Sūrah Sajdah*, and *Sūrah al-Ḥadīd*. All of them affirm the ascension. And the meaning of ascension is to be elevated and above, so the meaning of His being "above the Throne" is that He elevated above the Throne. And He is the Exalted above all of His creation. The Throne is the ceiling for the creation and Allāh the Exalted is above the Throne. He is elevated above it in a manner that befits His majesty; no one knows how it is except Him.

For this reason, when Imām Mālik ibn Anas — the *imām* of Dār al-Hijrah of his time, and one of the four Imāms, may Allāh have mercy upon him — had this said to him:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

The Most Beneficent rose over the Throne.

[*Sūrah Ṭāhā* 20:5]

[And he was asked,] “How did He rise?” he began to sweat profusely, due to the question.

Then he said, “The ascension is known,” meaning, He is elevated and above. “And the how is unknown, belief in it is obligatory, and asking about it is an innovation; and I see you to be an evil man.” Then he ordered for the man to be removed from the gathering.

Sufyān ath-Thawrī had speech with a similar meaning, as did al-Awzā’ī, Imām Aḥmad, Imām ash-Shāfi’ī, Ishāq ibn Rāhwayh, and others from the *imāms* of Islām. The ascension is known in terms of its meaning while the how is unknown. No one knows how He ascended except for Him the Exalted. And belief in this is obligatory upon us because Allāh stated this about Himself. And to ask how He ascended is an innovation and a newly invented matter from the Jahmiyyah, Mu’tazilah, and other than them.

This is the same for all of His attributes: His mercy is known, His pleasure is known, His anger is known, His power is known, His Hand is known, His Foot is known, while the how is unknown. We do not know how His mercy is, how His anger is, how His Hand is, how His Foot is, or how His Eyes are. We do not know how His attributes are, nor do we delve into these matters. We affirm them as they have come in the text. We say He is the All-Hearer, the All-Seer.

And we say He has two Hands, as Allāh the Exalted said:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

Nay, both His Hands are widely outstretched.

[Sūrah al-Mā'idah 5:64]

﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي﴾

What prevents you from prostrating yourself to one whom I have created with both My Hands?

[Sūrah Sād 38:75]

And in the authentic narration:

لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ قَطُّ قَطُّ بِعِزَّتِكَ وَكَرَمِكَ.

(The sinners) would be thrown into Hell and [the Fire] would continue to say, "Is there anything more?" until Allāh, the Exalted and Glorious, would place His Foot therein and some of its part would draw close to the other and [the Fire] would say, "Enough, enough, by Your honor and by Your dignity."¹⁰

And Allāh explained that He is angry with the sinners, He is pleased with those who obey Him, and He has mercy upon His slaves. All of these are from His attributes.

يضحك الله سبحانه وتعالى إلى رجلين يقتل أحدهما الآخر يدخلان الجنة، يقاتل هذا في سبيل الله فيقتل، ثم يتوب الله على القاتل فيسلم فيستشهد.

Allāh, the Exalted, smiles at two men. One of them killed the other and both will enter paradise. The first is killed by the other while he is fighting in the cause of Allāh, and thereafter

¹⁰ Ṣaḥīḥ Muslim 2848

Allāh will turn in mercy to the second and guide him to accept Islām; then he dies as a *shahīd* (martyr) fighting in the cause of Allāh.¹¹

Thus His smile, His pleasure, His anger, His hearing, His seeing and the rest of His attributes are befitting His majesty, and none of them resemble the creation. [This follows] the principle:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

Ahlus Sunnah wal Jamā'ah affirm the verses and *aḥādīth* which mention the attributes of Allāh, without resembling Him to His creation. And they declare Allāh free from any similarity to His creation without negating His attributes. This is in contrast to the people of innovation, as they are of two categories in relation to this matter: a group which affirms His attributes while resembling Him to the creation, and a group which negates resembling Him to the creation while [also] negating His attributes. Ahlus Sunnah is free from both of these groups.

Those who resemble Allāh to His creation are disbelievers, and those who negate His attributes are disbelievers. Ahlus Sunnah wal Jamā'ah are those who affirm His attributes without making a similitude to His creation. They affirm His attributes and names in a manner which is befitting to Allāh: affirming them without making a similitude, without resembling Him to the creation, and

¹¹ Ṣaḥīḥ al-Bukhārī and Muslim

without negating His attributes. This is in contrast to the Jahmiyyah, who negate the attributes, and the Mu'tazilah, who resemble His attributes to the creation.

Thus it is necessary—rather, it is obligatory—upon the believer to adopt this methodology and to establish the statement of Ahlus Sunnah. And [Ahlus Sunnah] are the Companions of the Prophet ﷺ and those who follow them in goodness. If you are asked, "Who are Ahlus Sunnah?" say, "They are the Companions of the Messenger of Allāh ﷺ, those who follow them in goodness from those who came after the Companions, those who came after them, the four Imāms, and other than them from Ahlus Sunnah." They are Ahlus Sunnah wal Jamā'ah and those who oppose them are not from them. Those who resemble Allāh to His creation or negate His attributes are from the people of innovation and Ahlus Sunnah is free from them. And with Allāh lies all success.

**AFFIRMING ALLĀH'S ELEVATION OVER HIS
CREATION AND HE IS WITH HIS CREATION WITH
HIS KNOWLEDGE**

The author – may Allāh have mercy upon him – said:

The statement of the Exalted:

﴿يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾

**O 'Īsā, indeed I will take you and raise you to
Myself.**

[Sūrah Āli 'Imrān 3:55]

And His statement:

﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

**Rather, Allāh raised him to Himself. And ever is
Allāh Exalted in Might and Wise.**

[Sūrah an-Nisā' 4:158]

And the statement of the Exalted:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

**To Him ascends good speech, and righteous
work raises it.**

[Sūrah Fāṭir 35:10]

And the statement of the Exalted:

﴿وَقَالَ فِرْعَوْنُ يَا هَٰمَانُ ابْنِ لِي صَرْحًا لَّعَلِّي أَبْلُغُ
الْأَسْبَابَ أَسْبَابَ السَّمَاوَاتِ فَأَطَّلَعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي
لَأَظُنُّهُ كَاذِبًا﴾

And Pharaoh said, "O Hāmān, construct for me a tower that I may arrive at the ways, the ways of the heavens, and I may look upon the God of Mūsā; but verily, I think him to be a liar."

[Sūrah Ghāfir 40:36, 37]

And the statement of the Exalted:

﴿أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ﴾

Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)? Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My warning.

[Sūrah al-Mulk 67:16, 17]

And the statement of the Exalted:

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

He it is Who created the heavens and the earth in six days and then rose over the Throne. He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His knowledge) wherever you may be. And Allāh is the All-Seer of what you do.

[Sūrah al-Ḥadīd 57:4]

And the statement of the Exalted:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

There is no *najwā* (secret counsel) of three, but He is their fourth (with His knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His knowledge), not of less than that or more, but He is with them (with His knowledge) wherever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allāh is the All-Knower of everything.

[Sūrah al-Mujādilah 58:7]

And His statement:

﴿ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﴾

Do not grieve; indeed Allāh is with us.

[Sūrah at-Tawbah 9:40]

And the statement of the Exalted:

﴿ إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى ﴾

I am with you both, hearing and seeing.

[Sūrah Tāhā 20:46]

And the statement of the Exalted:

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾

Indeed, Allāh is with those who fear Him and those who are doers of good.

[Sūrah an-Naḥl 16:128]

And the statement of the Exalted:

﴿وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

And be patient. Indeed, Allāh is with the patient.

[Sūrah al-Anfāl 8:46]

And His statement:

﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

How many a small company has overcome a large company by permission of Allāh. And Allāh is with the patient.

[Sūrah al-Baqarah 2:249]

EXPLANATION

The first verses mentioned by the author, may Allāh have mercy upon him, are connected to the ascension of Allāh, and the last verses are connected to Allāh being with His creation. Allāh has affirmed for Himself elevation above His Throne. And He is above the heavens and they supplicate up to Him. Ahlus Sunnah wal Jamā'ah have agreed upon that. Ahlus Sunnah wal Jamā'ah have agreed that Allāh is above His creation, and He is above His Throne. He rose above His Throne in a manner which befits His majesty and His greatness.

As Allāh the Exalted said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

The Most Beneficent rose over the Throne.

[Sūrah Ṭāhā 20:5]

And the Exalted said:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾

**Indeed your Lord is Allāh, Who created the
heavens and the earth in six days, and then He
rose over the Throne.**

[Sūrah al-A'rāf 7:54]

All of these seven verses affirm that He has risen above
the Throne, and these verses prove His elevation. For this
reason, Allāh the Exalted said:

﴿يَا عِيسَى ابْنِي مَرْيَمَ كُنْ تَوَّابًا رَافِعًا﴾

**O 'Īsā, indeed I will take you and raise you to
Myself.**

[Sūrah Āli 'Imrān 3:55]

And He said:

﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

**Rather, Allāh raised him to Himself. And ever is
Allāh Exalted in Might and Wise.**

[Sūrah an-Nisā' 4:158]

Meaning that He raised 'Īsā عليه السلام to Himself.

And the Exalted said:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

To Him ascends good speech, and righteous work raises it.

[Sūrah Fāṭir 35:10]

“Ascends” and “raises” [as used in this āyah] are proof of His elevation. Thus the good deeds rise to Him and the good words ascend to Him.

And the angels ascend to Him. Allāh the Exalted said:

﴿تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years.

[Sūrah al-Ma'ārij 70:4]

Our Prophet ﷺ ascended to Him and he passed the boundaries of the seven heavens, and he heard the speech of the Lord, the Exalted. All of this is the truth according to Ahlus Sunnah wal Jamā'ah, and it is obligatory to affirm this.

﴿أَمْئِنْتُمْ مَن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ أَمْ أَمْئِنْتُمْ مَن فِي السَّمَاءِ أَنْ يُزِيلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ﴾

Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)? Or do you feel secure that He, Who

is over the heaven (Allāh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.

[Sūrah al-Mulk 67:16, 17]

It has been said that “*in the heavens*” means elevated, and “*the heavens*” means ascension. And it is said that the meaning of “*the heaven*” is “*the heavens*” (plural). And the word “*in*” means above, meaning He is above the heavens. So if the meaning of “*heavens*” is elevation, then the meaning is clear: it means He is elevated. And if the meaning is “*the heavens in the sky,*” then it means He is above the heavens, because “*in*” carries the meaning of “*over.*”

As Allāh said about Pharaoh:

﴿وَأَصْلَبْكُمْ فِي جُذُوعِ النَّخْلِ﴾

I will surely crucify you in the trunks of date-palms.

[Sūrah Tāhā 20:71]

This means "on" the trunks of date-palms. And Allāh the Exalted said:

﴿فَسِيحُوا فِي الْأَرْضِ﴾

So travel freely, [O disbelievers], throughout the land.

[Sūrah at-Tawbah 9:2]

This means "upon" the earth. Thus He is above the heavens and above everything. This is the absolute statement of Ahlus Sunnah wal Jamā'ah: that He is Exalted, and He is above the Throne. And this is in opposition to the innova-

tors from the Khawārij, Mu'tazilah, Jahmiyyah, and other than them. And Allāh the Exalted has affirmed for Himself that He is Exalted, and He is above His Throne. The innovators say He is everywhere, and this statement is ignorant, false, disbelief, and misguidance. We ask Allāh for safety and security.

That which Ahlus Sunnah wal Jamā'ah, which include the Companions of the Prophet ﷺ and those who follow them in goodness, are upon is that Allāh is described with being above the Throne, and He rose above the Throne, meaning that He rose above it in a manner befitting His majesty. None of His creation has any resemblance to His attributes.

When Imām Mālik—the *imām* of Dār al-Hijrah of his time and one of the four Imāms, may Allāh have mercy upon him—was asked about this, he said, "The ascension is known, the how is unknown, belief in it is obligatory, and questioning concerning it is an innovation."

This has been narrated by his Shaykh Rabī'ah ibn Abī 'Abdur Raḥmān and from Umm Salamah. And this has also been said by other than them such as al-Awzā'ī, ath-Thawrī, Ishāq ibn Rāhwayh, Imām Aḥmad ibn Ḥanbal, and others from the *imāms* of the Salaf.

The ascension is known because it means elevation and rising, while the how is unknown; it is not known how the attributes of Allāh the Exalted are. Thus He rose above the Throne, and it is not said how. And He descends to the lowest heavens and it is not said how. He becomes angry and pleased and He smiles, and it is not said how. He will

arrive on the Day of Judgment and it is not said how. This is the belief of Ahlus Sunnah wal Jamā'ah. No one knows the attributes of Allāh the Exalted except for Him. He has true, affirmed attributes which must be affirmed for Allāh in a way which befits His majesty.

Allāh the Exalted said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

And the Exalted said:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

So put not forward similitudes for Allāh.

[Sūrah an-Nahl 16:74]

We do not say He is like this or that. Allāh the Exalted said:

﴿هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

Do you know of any similarity to Him?

[Sūrah Maryam 19:65]

This means He has no similitude, no resemblance, and no example for Him. This is the statement of the people of the truth concerning His elevation. He is above the Throne, and He rose above it in a manner which befits His majesty and greatness. He ascends in a way that does not resemble how the creation ascends, [he does not descend] how they descend, [he does not smile] how they smile, [he does not

become angry] how they become angry, and other than that from the attributes.

The remaining verses are concerning His being with the creation, in the general and specific sense. The Exalted said:

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

He it is Who created the heavens and the earth in six days and then rose over the Throne. He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His knowledge) wherever you may be. And Allāh is the All-Seer of what you do.

[Sūrah al-Ḥadīd 57:4]

He knows everything in the heavens and upon the earth, what has passed and what will occur; He knows everything. And He is with His slaves wherever they may be (meaning with His knowledge) while He is above the Throne. He is with them with His encompassing knowledge from which nothing is hidden.

As Allāh the Exalted said:

﴿لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

That you may know that Allāh has power over all things, and that Allāh surrounds (comprehends)

all things in (His) knowledge.

[Sūrah at-Ṭalāq 65:12]

And He said:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

Verily, Allāh is the All-Knower of everything.

[Sūrah al-Anfāl 8:75]

And the Exalted said:

﴿مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

There is no secret counsel of three, but He is their fourth (with His knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His knowledge), not of less than that or more, but He is with them (with His knowledge) wherever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allāh is the All-Knower of everything.

[Sūrah al-Mujādilah 58:7]

He opened this verse mentioning knowledge, and He sealed it mentioning knowledge, so the reader and the listener would know that what is intended is His knowledge, while He is above the Throne. And even the subtlest affair is not hidden from Him.

Likewise in the specific sense:

﴿ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﴾

Do not grieve; indeed Allāh is with us.

[Sūrah at-Tawbah 9:40]

This is the statement of the Prophet ﷺ to Abū Bakr aṣ-Ṣid-dīq while they were in the cave. And Allāh the Exalted said to Mūsā and Hārūn عليهما السلام:

﴿ إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى ﴾

I am with you both, hearing and seeing.

[Sūrah Tāhā 20:46]

And His statement:

﴿ كَمْ مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴾

How many a small company has overcome a large company by permission of Allāh. And Allāh is with the patient.

[Sūrah al-Baqarah 2:249]

All of these verses refer to the specific way Allāh is with His allies, those who are obedient, and His prophets. He is with them by His knowledge encompassing them, and by aiding and assisting them.

His being with the creation in the general sense entails His knowledge, His being aware of all things, nothing being hidden from Him, and His controlling all the affairs of the universe.

His being with the creation in the specific sense, in

addition to [the general sense], means He aids and protects them. As He mentioned the statement of His Prophet to his companion Abū Bakr while they were in the cave:

﴿ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﴾

Do not grieve; indeed Allāh is with us.

[Sūrah at-Tawbah 9:40]

And Allāh said to Mūsā and Hārūn while they were in front of Pharaoh:

﴿ إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴾

I am with you both, hearing and seeing.

[Sūrah Tāhā 20:46]

And He protected both of them from the evil of Pharaoh.

And this is the situation with all of the slaves; He is with them by way of His knowledge. Nothing is hidden from His knowledge. He knows the secrets of their private gatherings while He is above the Throne. And His knowledge encompasses everything. He knows and He sees the black ant in the darkness of the night crawling on a boulder. He knows how the water of the rivers and seas run, and what they contain. He knows what is in every part of the earth. And He knows what the hearts contain; none of this is hidden from Him.

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ
مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ﴾

**Whatever you (O Muḥammad) may be doing,
and whatever portion you may be reciting from**

the Qur'ān, and whatever deed you (mankind)
may be doing (good or evil), We are Witness
thereof, when you are doing it.

[Sūrah Yūnus 10:61]

And He said:

﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

Verily! Allāh is Witness over all things.

[Sūrah al-Ḥajj 22:17]

﴿لِنَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ
بِكُلِّ شَيْءٍ عِلْمًا﴾

That you may know that Allāh has power over all
things, and that Allāh surrounds (comprehends)
all things in (His) knowledge.

[Sūrah at-Talāq 65:12]

And He said:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

Verily, Allāh is the All-Knower of everything.

[Sūrah al-Anfāl 8:75]

﴿وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾

And no female conceives or gives birth, but with
His knowledge.

[Sūrah Fāṭir 35:11]

Thus His general knowledge encompasses all the creation,
and His specific knowledge is Him being with His allies.
Thus He knows the specific details of the situation of all
His slaves, as well as their general situation. He knows

what will occur during the last days, and on the Day of Judgment. And He knows what occurred during previous times. None of this is hidden from Him; rather, He knows all of this and His knowledge encompasses this. It is obligatory to affirm this for Him, and to negate for Him any resemblance of His attributes to His creation. This is the statement of the people of truth, Ahlus Sunnah wal Jamā'ah. May Allāh grant us all success.

THE ATTRIBUTES OF SPEECH AND STATEMENT FOR ALLĀH THE EXALTED

The author — may Allāh have mercy upon him — said:

The statements of the Exalted:

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

And who is truer in statement than Allāh?

[*Sūrah an-Nisā'* 4:87]

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

And whose words can be truer than those of
Allāh?

[*Sūrah an-Nisā'* 4:122]

And the statement of the Exalted:

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ﴾

(Remember) when Allāh will say (on the Day of
Resurrection), "O 'Īsā, son of Maryam!"

[*Sūrah al-Mā'idah* 5:110]

And the statement of the Exalted:

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ
السَّمِيعُ الْعَلِيمُ﴾

And the word of your Lord has been fulfilled in
truth and in justice. None can change His words.

And He is the All-Hearer, the All-Knower.

[*Sūrah al-An'ām* 6:115]

And the statement of the Exalted:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

And Allāh spoke to Mūsā directly.

[*Sūrah an-Nisā'* 4:164]

And the Exalted said:

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾

And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him.

[*Sūrah al-A'rāf* 7:143]

And the Exalted said:

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾

And We called him from the right side of the mount, and made him draw near to Us for a talk with him.

[*Sūrah Maryam* 19:52]

And the statement of the Exalted:

﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ﴾

And [mention] when your Lord called Mūsā, [saying], "Go to the wrongdoing people."

[*Sūrah ash-Shu'arā'* 26:10]

And the statement of the Exalted:

﴿وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ﴾

And their Lord called to them, "Did I not forbid you from that tree?"

[*Sūrah al-A'rāf* 7:22]

And the statement of the Exalted:

﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴾

And [mention] the Day He will call them and say, "What did you answer the messengers?"

[Sūrah al-Qaṣaṣ 28:65]

And the statement of the Exalted:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ﴾

And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the Word of Allāh, and then escort him to where he can be secure.

[Sūrah at-Tawbah 9:6]

And the statement of the Exalted:

﴿ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يَحْرَفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴾

A party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurāh], then they used to change it knowingly after they understood it.

[Sūrah al-Baqarah 2:75]

And the statement of the Exalted:

﴿ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ فُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ﴾

They want to change the Words of Allāh. Say, "You shall not follow us; thus Allāh has said beforehand."

[Sūrah al-Fath 48:15]

And the statement of the Exalted:

﴿وَأَنذِرْ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾

And recite what has been revealed to you (O Muḥammad) of the Book (the Qur'ān) of your Lord. None can change His Words.

[Sūrah al-Kahf 18:27]

And the statement of the Exalted:

﴿إِنَّ هَذَا الْقُرْآنَ يَفْصُلُ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ﴾

Verily, this Qur'ān narrates to the Children of Israel most of that about which they differ.

[Sūrah an-Naml 27:76]

And the statement of the Exalted:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ﴾

And this (the Qur'ān) is a blessed Book which We have sent down.

[Sūrah al-An'ām 6:92]

And the statement of the Exalted:

﴿لَوْ أَنْزَلْنَاهُ هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ﴾

Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allāh.

[Sūrah al-Ḥaṣhr 59:21]

And the statement of the Exalted:

﴿وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزَّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يِقُولُونَ إِنْمَا يُعَلِّمُهُ بَشَرٌ لِسَانِ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

And when We change a verse [of the Qur'ān] in place of another, and Allāh knows the best of what He sends down, they (the disbelievers) say, "You (O Muḥammad) are but a liar!" Nay, but most of them know not. Say [O Muḥammad], "The Pure Spirit (Jibrīl) has brought it down from your Lord in truth to make firm those who believe, and as guidance and good tidings to the Muslims." And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the man they refer to is foreign, while this (the Qur'ān) is a clear Arabic tongue.

[Sūrah an-Naḥl 16:101-103]

And the statement of the Exalted:

﴿وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ﴾

[Some] faces, that Day, will be radiant, looking at their Lord.

[Sūrah al-Qiyāmah 75:22, 23]

And the statement of the Exalted:

﴿عَلَى الْأَرَائِكِ يَنْظُرُونَ﴾

On adorned couches, observing.

[Sūrah al-Muṭaffifin 83:23]

And the statement of the Exalted:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

**For those who have done good is the best
(reward, i.e. Paradise) and extra.**

[Sūrah Yūnus 10:26]

And the statement of the Exalted:

﴿لَّهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

**They will have whatever they wish therein, and
with Us is more.**

[Sūrah Qāf 50:35]

This topic is found in the Book of Allāh often. The Qur'ān clarifies the path of truth for whoever reflects over it seeking guidance.

EXPLANATION

All of these noble verses clarify the attributes of Allāh the Exalted. [The author] began with verses which clarify that Allāh speaks:

﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ﴾

**(Remember) when Allāh will say (on the Day of
Resurrection), "O 'Īsā, son of Maryam!"**

[Sūrah al-Mā'idah 5:110]

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

**And whose words can be truer than those of
Allāh?**

[Sūrah an-Nisā' 4:122]

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

And who is truer in statement than Allāh?

[Sūrah an-Nisā' 4:87]

﴿يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ فُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ
اللَّهُ مِنْ قَبْلُ﴾

**They want to change the Words of Allāh. Say,
"You shall not follow us; thus Allāh has said
beforehand."**

[Sūrah al-Faṭḥ 48:15]

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

And Allāh spoke to Mūsā directly.

[Sūrah an-Nisā' 4:164]

And there are other verses. The verses about this matter are numerous; they affirm His speech, His calling, and His talking.

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾

**And [mention] the Day He will call them and
say, "What did you answer the messengers?"**

[Sūrah al-Qaṣaṣ 28:65]

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾

**And We called him from the right side of the
mount, and made him draw near to Us for a talk
with him.**

[Sūrah Maryam 19:52]

Allāh has spoken and He speaks whenever He wills;

and He has summoned some from His creation, and He summons whenever He wills. He speaks to whomever He wills from His creation, just as He spoke to Mūsā عليه السلام, and He will speak to the inhabitants of Paradise. He spoke to Muḥammad صلى الله عليه وسلم during the Night of the Ascension. All of this occurred. And Allāh is aware of all things and nothing is hidden from Him.

Verily He sent down the Qur'ān and He sent down the revelation upon His prophets عليهم السلام, while He is elevated above His creation. And He sent down His Book from above.

The Exalted said:

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ﴾

Say (O Muḥammad) Rūḥ-ul-Qudus [Jibrīl] has brought it (the Qur'ān) down from your Lord with truth.

[Sūrah an-Naḥl 16:102]

Therefore Allāh is exalted above His creation and He sent down His Books: the Taurāh, the Injīl, the Qur'ān, and the Zabūr; all of them were sent down from Allāh. All of this must be affirmed for Allāh. He is more truthful in speech than His creation. It is obligatory to affirm that which He clarified to His servants by the revelation of His Book (the Qur'ān), and it is guidance for mankind. It was sent down in the Arabic language, and it narrates to the Children of Israel most of what they used to differ about. All of this is the truth and it is obligatory to believe in it. And it is obligatory to believe in everything Allāh and His Messenger have informed us about, including His speech,

His summoning, His statements, and His sending down books to the prophets ﷺ.

Ahlus Sunnah wal Jamā'ah affirm these attributes in a manner which is befitting to His majesty. He spoke, He speaks, He has summoned, He summons, He talked and He talks, whenever He wills and how He wills.

As for the statement from the people of rhetoric that it is ancient speech, this is false. Rather, He spoke in the past and He speaks whenever He wills. He spoke to His prophet Muḥammad ﷺ during the night he ascended, and this was during [the Prophet's] era. And He spoke with His prophet Mūsā عليه السلام during his time. He will speak with the people of the Day of Judgment during that time, and He spoke with Ādam عليه السلام during his time. He will speak with the inhabitants of Paradise during that time. Thus He does not cease to speak if He wills. Just as He spoke with ancient speech, He speaks with new speech, and there is no one to refute His speech. He speaks whenever He wills, He commands if He wills, He prohibits if He wills, and there is no one to prevent Him from that.

His statement:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ﴾

[Some] faces, that Day, will be radiant, looking
at their Lord.

[Sūrah al-Qiyāmah 75:22, 23]

This means their faces will be radiant due to looking at their Lord.

And His statement:

﴿ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴾

On adorned couches, observing.

[Sūrah al-Muṭaffifīn 83:23]

And His statement:

﴿ لِلَّذِينَ أَحْسَنُوا الْحَسَنَىٰ وَزِيَادَةٌ ﴾

**For those who have done good is the best
(reward, i.e. Paradise) and extra.**

[Sūrah Yūnus 10:26]

The “extra” is looking at the Face of Allāh the Exalted. All of this is the truth. The Exalted looks at His slaves and they will look at Him on the Day of Judgment and in Paradise. All of this is the truth, and this is mentioned a great deal in the Book of Allāh.

Likewise this is mentioned a lot in the authentic Sunnah. Whoever ponders the Book and the Sunnah will find that it is clear in the Book of Allāh and the Sunnah of His Messenger ﷺ. They both clearly affirm all of these attributes for Allāh, including knowledge, power, speech, elevation above His creation, pleasure, anger, smiling, and other than that from His attributes. It is obligatory to affirm these attributes for Allāh in a manner that befits His majesty. We accept them as they come without distortion, negation, saying how, or making an example. All of this is the same according to Ahlus Sunnah wal Jamā’ah; their meanings are true, and the attributes are true. But how the attributes are is not known except by Allāh the Exalted.

Along with this, there is the knowledge and belief that none of His attributes resemble the creation.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

**There is nothing like unto Him, and He is the
All-Hearer, the All-Seer.**

[*Sūrah ash-Shūrā* 42:11]

Just as the essence of Allāh the Exalted does not resemble the essence of the creation, His attributes do not resemble their attributes. All of His names and attributes are true. It is obligatory to affirm them in a manner which befits His majesty. And this is the statement of Imām Mālik, Sufyān ath-Thawrī, Ibn 'Uyainah, Imām Aḥmad ibn Ḥanbal, Ishāq ibn Rāhwayh, Imām ash-Shāfi'ī, and other than them from the *imāms* of Islām. It is obligatory to affirm the verses and *aḥādīth* mentioning the attributes as they come, in a manner which befits His majesty, without distortion, negation, saying how, or making an example. Rather His attributes are the truth without any resemblance to His creation. May Allāh grant us all success.

AFFIRMING THE ATTRIBUTES OF ALLĀH FROM THE AUTHENTIC SUNNAH, SUCH AS THE DESCENDING, HAPPINESS, AND SMILING

The author – may Allāh have mercy upon him – said:

Then these attributes are affirmed in the Sunnah of the Messenger of Allāh. This is because the Sunnah explains the Qur’ān and clarifies it; it is a proof for it, and it interprets it. It is obligatory to accept the attributes which the Messenger ﷺ described his Lord with, those which are found in the *ahādīth* that the people of knowledge have accepted as authentic.

From these narrations is the statement of the Messenger ﷺ:

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says, “Who supplicates to Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?”¹²

And his statement ﷺ:

لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ التَّائِبِ مِنْ أَحَدِكُمْ بِرَأْسِهِ.

¹² Ṣaḥīḥ Muslim 758

Allāh is happier with the repentance of His believing, repentant slave than one of you is when he recovers his lost property.¹³

And his statement ﷺ:

يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ.

Allāh smiles at two men. One of them kills the other and they both enter paradise.¹⁴

And his statement ﷺ:

يعجب ربُّنا مِنْ قُنُوطِ عِبَادِهِ وَقَرَبِ غَيْرِهِ ، يَنْظُرُ إِلَيْكُمْ أَزْلِينَ قَنْطِينٍ ، فَيَضَلُّ يَضْحَكُ، يَعْلَمُ أَنَّ فَرَجَكُمْ قَرِيبٌ.

Our Lord is amazed at the despair of His slaves, while things will soon change. He looks at you remaining in despair, and He continues to smile and He knows your happiness is near.¹⁵

And his statement ﷺ:

لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا رِجْلَهُ.

The sinners will continue to be thrown into the Hellfire and it will say, "Are there any more?" until the Lord of Might places His Leg in it.

And in another narration:

عليها قَدَمُهُ فَيَنْزِي بِعَظْمِهَا إِلَى بَعْضِ وَتَقُولُ قَطُّ قَطُّ.

¹³ Ṣaḥīḥ Muslim 2746

¹⁴ Ṣaḥīḥ Muslim 1890

¹⁵ Sunan Ibn Mājah 181

He will place His Foot over it and some parts of the fire will contract and it will say, "Enough, Enough."¹⁶

And his statement ﷺ:

يَقُولُ اللَّهُ يَا آدَمُ. فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ. فَيَمَادَى بِصَوْتٍ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَخْرُجَ مِنْ دُرِّيَّتِكَ بَعَثًا إِلَى النَّارِ.

Allāh will say (on the Day of Resurrection), "O Ādam!" Ādam will reply, "At Your service!" Then a voice will be heard (saying), "Allāh commands you to bring forth the dwellers of the Hellfire from your offspring."¹⁷

EXPLANATION

These six *aḥādīth* are similar to the verses before them, proving what the Qur'ān proves, affirming the attributes and names of Allāh. He is called upon with beautiful names and He is described with lofty attributes, as it appears in the Qur'ān and likewise in the Sunnah. Surely the authentic Sunnah of the Messenger ﷺ explains the Qur'ān, clarifies it, and is a proof for it, just as the Qur'ān is a proof for the Sunnah.

Allāh the Exalted said:

﴿آمَنُوا بِاللَّهِ وَرَسُولِهِ﴾

Those who believe in Allāh and His Messenger.

[Sūrah an-Nūr 24:62]

¹⁶ Ṣaḥīḥ Muslim 2848

¹⁷ Ṣaḥīḥ al-Bukhārī 7483

And the Exalted said:

﴿ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ﴾

Obey Allāh and obey the Messenger.

[*Sūrah an-Nisā'* 4:59]

And the Exalted said:

﴿ وَالنَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ وَمَا يَنْطِقُ
عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

**By the star when it goes down (or vanishes),
Your companion [Muḥammad] has not strayed,
nor has he erred, nor does he speak of (his own)
desire; it is only a revelation revealed.**

[*Sūrah an-Najm* 53:1-4]

Therefore, just as the verses appear containing the names and attributes [of Allāh], the Sunnah also comes containing them. Thus whatever is affirmed in the authentic Sunnah carries the same ruling as what appears in the Qur'ān. It is obligatory to affirm it for Allāh, and to believe it is an attribute and a name of Allāh, in a manner which befits His majesty. And this is without distortion, negation, saying how, or making an example. All of this is the same and the ruling is the same. Whatever appears in the authentic Sunnah carries the ruling of that which appears in the Qur'ān. It is the same according to Ahlus Sunnah wal Jamā'ah.

An example of this is the statement of the Prophet ﷺ:

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ

الْآخِرُ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يَسْتَغْفِرُنِي
فَأَغْفِرَ لَهُ حَتَّى يَنْفَجَرَ الْفَجْرُ.

Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says, "Who supplicates to Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?" And this continues until Fajr.¹⁸

Ahlus Sunnah affirm this descending as an attribute for Allāh. He descends in a manner which is befitting to Him without resembling the manner in which the creation descends. People descend from high ground to low ground; for example, descending from a mountain. But the two descents are not the same. Allāh descending is not similar to the descending of His slaves.

Likewise with speech; Allāh speaks, but His speech is not like the speech of the creation. His calling is not like the calling of the creation; rather, His attributes are in a manner befitting to Him. And He responds to those who supplicate to Him.

مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

Who supplicates to Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?"

He is Kind and Generous, and He is the All-Forgiver, the Merciful. It is obligatory to affirm these attributes for Allāh in a manner befitting to Him. Likewise [comes] the state-

¹⁸ Ṣaḥīḥ Muslim 758

ment of the Prophet ﷺ:

يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ.

Allāh smiles at two men. One of them kills the other and they both enter paradise.¹⁹

He smiles in a manner which befits His majesty, and He does not resemble the creation in their attributes or in the manner in which they smile. And the Prophet's statement ﷺ:

عجب ربنا من فُتُوط عبادِهِ وقرب غَيْرِهِ.

Our Lord is amazed at the despair of His slaves, while things will soon change.²⁰

This means He will change the affair. A person may despair and lose hope due to severe drought while the relief from Allāh is near.

يَنْظُرُ إِلَيْكُمْ أَزْلِينَ قَنْطِينٍ ، فيظل يضحك ، يعلم أن فرجكم قريب.

He looks at you, remaining in despair and He continues to smile and He knows your happiness is near.²¹

Likewise his statement ﷺ in another *ḥadīth*:

يَقُولُ اللَّهُ يَا آدَمُ. فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ. فَيَمَادَى بِصَوْتٍ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُخْرَجَ مِنْ دُرِّيَّتِكَ بَعَثْنَا إِلَى النَّارِ.

Allāh will say (on the Day of Resurrection), "O Ādam!" Ādam will reply, "At Your service!" Then a voice will be heard

¹⁹ Ṣaḥīḥ Muslim 1890

²⁰ Sunan Ibn Mājah 181

²¹ Ibid

(saying), "Allāh commands you to bring forth the dwellers of the Hellfire from your offspring."²²

This affirms a voice for Allāh. He has a voice which is heard; the angels hear it, Mūsā heard it عليه السلام, and Muḥammad ﷺ heard it on the night he ascended to the heavens.

Regarding His statement, "Allāh commands you to bring forth the dwellers of the Hellfire from your offspring," there comes another *ḥadīth* stating:

مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةٍ وَتِسْعِينَ.

Take from every one thousand, nine hundred and ninety-nine.²³

These are the dwellers of the Fire; only one from every one thousand will be saved. Nine hundred and ninety-nine will be in the Fire. This is proof of the severe danger of this matter. For this reason, Allāh the Exalted said:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

And most of mankind will not believe even if you desire it eagerly.

[Sūrah Yūsuf 12:103]

And the Exalted said:

﴿وَإِنْ تُطِيعْ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ﴾

And if you obey most of those on earth, they will mislead you far away from Allāh's Path.

[Sūrah al-An'ām 6:116]

²² Ṣaḥīḥ al-Bukhārī 7483

²³ Ṣaḥīḥ al-Bukhārī 4741

And the Exalted said:

﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ﴾

And Iblīs had already confirmed through them
his assumption.

[Sūrah Saba' 34:20]

When the Companions heard of this affair, that nine hundred and ninety-nine would be in the Fire, it was a tremendous affair to them. The Prophet ﷺ said:

لا تخافوا ان تسعمائة وتسعة وتسعين من يأجوج ومأجوج ومنكم واحد
من أمة محمد غير يأجوج ومأجوج.

Don't be afraid, verily nine hundred and ninety-nine will be from Ya'jūj and Ma'jūj and the one person will come from you, from the *ummah* of Muḥammad, with the exception of Ya'jūj and Ma'jūj.²⁴

This is proof that many of the inhabitants of the Fire will be from Ya'jūj and Ma'jūj. They are from the vilest of people and they will appear during the last days.

Also the statement of the Prophet ﷺ:

لَا تَرَالُ جَهَنَّمَ يُلْمَى فِيهَا وَتَقُولُ هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ
فِيهَا رِجْلَهُ.

The sinners will continue to be thrown into the Hellfire and it will say, "Are there any more?" until the Lord of Might places His Leg in it.

And in another narration:

²⁴ Ṣaḥīḥ al-Bukhārī 4741

عليها قَدَمُهُ فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ قَطُّ قَطُّ.

He will place His Foot over it and some parts of the fire will contract and it will say, "Enough, Enough."²⁵

This affirms the Foot and Leg for Allāh in a manner befitting His majesty. Thus He hears and He sees, He has a Hand and He has a Foot. All of these are attributes which befit His majesty and do not resemble His creation. He does not resemble the creation in His hearing, His seeing, His Hand, His Foot, His smiling, or any of His attributes. Allāh's names and attributes are befitting to Him, and the attributes of the creation are befitting to them.

The Exalted said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[*Sūrah ash-Shūrā* 42:11]

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

And there is none equal or comparable unto Him.

[*Sūrah al-Ikhlāṣ* 112:4]

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

So put not forward similitudes for Allāh.

[*Sūrah an-Naḥl* 16:74]

This is the statement of Ahlus Sunnah wal Jamā'ah concerning all His attributes in contrast to the Jahmiyyah,

²⁵ Ṣaḥīḥ Muslim 2848

the Mu'tazilah, the Ash'ariyyah, and those who deviate concerning the attributes of Allāh. The Jahmiyyah negate all the names and attributes of Allāh, while the Mu'tazilah negate the attributes and affirm the names without any meaning. And the Ash'ariyyah are another group who negate some and affirm some.

The correct position is to affirm everything that comes in the Book and the Sunnah from Allāh's names and attributes. Everything which has been authenticated from the Messenger ﷺ is like what comes in the Qur'ān. It is obligatory to affirm it for Allāh in a manner which is befitting to His majesty without distortion, negation, saying how, or making an example.

Allāh the Exalted said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[*Sūrah ash-Shūrā* 42:11]

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

And there is none equal or comparable unto Him.

[*Sūrah al-Ikhlās* 112:4]

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ﴾

So put not forward similitudes for Allāh.

[*Sūrah an-Naḥl* 16:74]

Likewise the *ḥadīth*:

لَلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ التَّائِبِ مِنْ أَحَدِكُمْ بِرَاحِلَتِهِ.

Allāh is happier with the repentance of His believing, repentant slave than one of you is when he recovers his lost property.²⁶

Thus happiness is an attribute of Allāh which is befitting to His majesty. His happiness is not like the happiness of the creation, His pleasure is not like the pleasure of the creation, and His anger is not like the anger of the creation.

The person who, after losing his camel while in a foreign land, rests beneath a tree awaiting death and then finds his camel at his head, says due to extreme happiness, “O Allāh, You are my slave and I am Your lord.” He made this mistake due to his extreme happiness.

Allāh is happier with the repentance of His slave than this person is with finding his camel containing his provisions. This is despite the fact that Allāh is the One who favored him with this and granted him this virtue. Thus He is happier than His slave. He is the One who grants favor and success. We ask Allāh to accept all of our repentance.

²⁶ Ṣaḥīḥ Muslim 2746

**AFFIRMING THE ATTRIBUTES OF SPEECH AND
STATEMENTS FOR ALLĀH THE EXALTED AND HIS
ASCENSION ABOVE THE THRONE FROM THE
AUTHENTIC SUNNAH**

The author — may Allāh have mercy upon him — said:

The Prophet's ﷺ statement:

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمانٌ.

There is none of you except that His Lord will speak to him, and there will not be between Him and him an interpreter.²⁷

And his statement ﷺ concerning the supplication for treating the sick:

رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ كَمَا
رَحِمْتِكَ فِي السَّمَاءِ فَاجْعَلْ رَحِمَتَكَ فِي الْأَرْضِ اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا
أَنْتَ رَبُّ الطَّيِّبِينَ أَنْزِلْ رَحْمَةً مِنْ رَحِمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا
الْوَجَعِ فَيَبْرِأَ.

Whoever among you suffers some sickness, or his brother suffers some sickness, let him say, "Our Lord Allāh Who is in heaven, hallowed be Your name, Your will is done in heaven and on earth; as Your mercy is in heaven, bestow it upon the earth. Forgive us our sins. You are the Lord of the good. Send down mercy from Your mercy and healing upon this pain," and he will be healed.²⁸

²⁷ Ṣaḥīḥ al-Bukhārī 7443

²⁸ Sunan Abī Dāwūd 3892; classed as *ṣaḥīḥ* by al-Ḥākim in *al-Mustadrak* 4/243

And his statement ﷺ:

أَلَا تَأْمُنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ.

Will you not trust me, whereas I am a trustee of Him Who is in the heaven?²⁹

And his statement ﷺ:

العرش فوق الماء والله فوق العرش وهو يعلم ما أنتم عليه.

The Throne is above the water and Allāh is above the Throne and He knows what you are upon.³⁰

And his statement ﷺ to the slave girl:

أين الله؟ قالت: في السماء. فقال: من أنا؟ قالت: رسول الله. فقال لصاحبها: أعتقها، فإنها مؤمنة.

"Where is Allāh?" She said, "Above the heavens." He said, "Who am I?" She said, "The Messenger of Allāh." He said to her owner, "Free her, for verily she is a believer."³¹

And his statement ﷺ:

أفضل الإيمان أن تعلم أن الله معك حيثما كنت.

The best faith is for you to know that Allāh is with you wherever you may be.³²

And his statement ﷺ:

إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَبْصُقْ قَبْلَ وَجْهِهِ وَلَا عَنْ يَمِينِهِ فَإِنَّ اللَّهَ قَبْلَ وَجْهِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ.

²⁹ Ṣaḥīḥ Muslim 1064

³⁰ Al-Bayhaqī 851

³¹ Sunan Abī Dāwūd 3282

³² Aṭ-Ṭabarānī 8791

When one of you stands to pray, then let him not spit in front of him or to his right, for verily Allāh is in front of him; but let him spit to his left or beneath his foot.³³

EXPLANATION

These narrations are from the *aḥādīth* concerning the attributes, and the intent from the author, may Allāh have mercy upon him, is to mention the pattern shown in the verses and *aḥādīth* such that the Muslim will understand this affair. So he brought some verses and narrations which mention a few names and attributes of Allāh. Ahlus Sunnah wal Jamā'ah believe in what is proven by the names and attributes. They accept them as they come without distortion, negation, saying how, or making an example, and they do not deny them as the Jahmiyyah and the Mu'tazilah do. They do not give a false interpretation as the Māturīdiyyah and the Ash'ariyyah do.

Rather they accept them as they come, believing in them and affirming them, and believing in what is proven by the names and attributes. And they negate the resemblance of Allāh to His creation. Thus, according to Ahlus Sunnah wal Jamā'ah, there is no negation or resembling Him to the creation. They affirm the verses and *aḥādīth* with the correct meaning.

Included in this is his statement ﷺ:

مَا مِنْكُمْ أَحَدٌ إِلَّا سَيَكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيَمَنَ مِنْهُ

³³ Ṣaḥīḥ Muslim 547

فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ
بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ ". قَالَ
الْأَعْمَشُ وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةٍ عَنْ خَيْثَمَةَ مِثْلَهُ وَزَادَ فِيهِ وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ.

"There is none of you except that His Lord will speak to him, and there will not be between Him and him an interpreter. He will look to his right and see nothing but his deeds which he has sent forward, and he will look to his left and see nothing but his deeds which he has sent forward, and he will look in front of him and see nothing but the Hellfire facing him. So save yourself from the Hellfire, even if only with half a date." Al-A'mash said, 'Amr bin Murrah said, "Khaithamah narrated the same and added, 'Even with a good word.'"³⁴

This is proof that the speaking [of Allāh] on the Day of Judgment will be general, as the Prophet said, "*There is none of you except that His Lord will speak to him.*" But as for the people of evil, they will be spoken to in a manner which will harm them, [with] speech which will place anger upon them, while the people of good will be spoken to in a manner which will make them happy.

And his statement ﷺ:

أَلَا تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ.

Will you not trust me, whereas I am a trustee of Him Who is in the heaven?³⁵

This means the One who is elevated above the heavens.

And his statement ﷺ:

رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ.

³⁴ Ṣaḥīḥ al-Bukhārī 7512

³⁵ Ṣaḥīḥ Muslim 1064

Our Lord Allāh Who is in heaven, hallowed be Your name.³⁶

Meaning the One who is elevated above the creation.

أَنْزَلَ رَحْمَةً مِنْ رَحْمَتِكَ.

Send down mercy from Your mercy.³⁷

This is proof that He is elevated above the creation. Similarly, there is the Prophet's statement:

العرش فوق الماء والله فوق العرش وهو يعلم ما أنتم عليه.

The Throne is above the water and Allāh is above the Throne, and He knows what you are upon.³⁸

This is similar to the statement of the Exalted:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

The Most Beneficent rose over the Throne.

[Sūrah Tāhā 20:5]

And his statement ﷺ:

إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَبْصُقْ قَبْلَ وَجْهِهِ وَلَا عَنْ يَمِينِهِ فَإِنَّ اللَّهَ قَبْلَ وَجْهِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ.

When one of you stands to pray, then let him not spit in front of him or to his right, for verily Allāh is in front of him; but let him spit to his left or beneath his foot.³⁹

Allāh is above the Throne and He is in front of the person

³⁶ Sunan Abi Dāwūd 3892

³⁷ Ibid

³⁸ Al-Bayhaqī 851

³⁹ Ṣaḥīḥ Muslim 547

praying, and this is not a contradiction, because He is with us wherever we may be.

As the Exalted said:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

**And He is with you (by His knowledge)
wherever you may be.**

[*Sūrah al-Ḥadīd* 57:4]

And his statement ﷺ:

أفضل الإيمان ان تعلم أن الله معك حيثما كنت.

**The best faith is for you to know that Allāh is with you
wherever you may be.⁴⁰**

Thus He is with His slave with His knowledge while He is above the heavens with His essence, elevated over the creation. He is with us by way of His knowledge and He encompasses everything. Allāh the Exalted is above the Throne, above all of the creation, while His knowledge is everywhere and nothing is hidden from Him. He is with the people upon the sea and He is with the people upon the land; He is with all the people and nothing is hidden from Him. He is with them by way of His knowledge. Concerning the story of the Prophet ﷺ and Abū Bakr ᷺, Allāh mentioned the statement of the Prophet ﷺ:

﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾

Do not grieve; indeed Allāh is with us.

[*Sūrah at-Tawbah* 9:40]

And as He said concerning the story of Mūsā and Hārūn:

⁴⁰ Aṭ-Ṭabarānī 8791

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾

Verily! I am with you both, hearing and seeing.

[Sūrah Tāhā 20:46]

And the Exalted said:

﴿وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

And be patient. Indeed, Allāh is with the patient.

[Sūrah al-Anfāl 8:46]

This is the specific manner of Him being with the creation;
as for the general manner in which He is with His creation:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

**And He is with you (by His knowledge)
wherever you may be.**

[Sūrah al-Hadīd 57:4]

It is obligatory upon the people of Islām to know this affair. Allāh is with His creation by way of His knowledge, and He encompasses everything. He is with His allies by His knowledge, and by protecting and aiding them, and He is above the Throne and above all the creation.

He said:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾

**Indeed your Lord is Allāh, Who created the
heavens and the earth in six days, and then He
rose over the Throne.**

[Sūrah al-A'rāf 7:54]

It is obligatory upon every Muslim to hold the belief of Ahlus Sunnah wal Jamā'ah concerning faith in the elevation of Allāh: that He is above the Throne, nothing is hidden from Him, and His knowledge encompasses His slaves wherever they may be. And with Allāh lies all success.

**AFFIRMING ALLĀH IS ELEVATED ABOVE THE
THRONE DOES NOT NEGATE HIS CLOSENESS AND
HIM BEING WITH HIS CREATION**

The author — may Allāh have mercy upon him — said:

The Prophet's statement ﷺ:

اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ
فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ
شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ
فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ
دُونَكَ شَيْءٌ أَقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ.

O Allāh, Lord of the seven heavens and the exalted Throne, our Lord and Lord of all things, splitter of the seed and the date-stone, revealer of the Taurāh and the Injil and the Furqān (Qur'ān), I seek refuge in You from the evil of all things You shall seize by the forelock (i.e. have total mastery over). O Allāh, You are the First so there is nothing before You, and You are the Last so there is nothing after You. You are the Most High (the greatest and highest) so there is nothing above You, and You are al-Bāṭin (aware of the subtlest secrets) so there is nothing closer than You. Settle our debt for us and spare us from poverty.⁴¹

And his statement ﷺ when his Companions raised their voices with remembrance of Allāh:

ارْزِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، تَدْعُونَ سَمِيعًا
بَصِيرًا قَرِيبًا.

⁴¹ Ṣaḥīḥ Muslim 2713

O people, be gentle with yourselves. Verily you are not calling upon One who is deaf or absent. You are calling upon the All-Hearer, the All-Seer, the One who is near.⁴²

And in another narration:

وَالَّذِي تَدْعُوْنَهُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَةٍ أَحَدِكُمْ.

He Whom you are supplicating to is nearer to every one of you than the neck of his camel.⁴³

And his statement ﷺ:

إنكم سترون ربكم كما ترون هذا القمر، لاتضامون في رؤيته، فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس، وقبل غروبها فافعلوا.

You will see your Lord in the Hereafter as you see this moon, with no difficulty. So if you are able to perform the prayers before the rising of the sun and before it sets, then do so.⁴⁴

And this includes the other narrations in which the Prophet ﷺ informed us about His Lord the Exalted.

Verily the Saved Sect, Ahlus Sunnah wal Jamā'ah, believe in that, just as they believe in everything Allāh informed us of in His Book, without distortion, negation, saying how, or making an example; rather they are upon the middle course among the groups of the *ummah*, just as this *ummah* is upon the middle course among the other nations.

They are upon the middle course concerning Allāh's attributes, between the negation of the Jahmiyyah and those who liken Allāh to His creation. They are upon the middle

⁴² Ṣaḥiḥ al-Bukhārī 7386

⁴³ Ṣaḥiḥ Muslim 2704

⁴⁴ Ṣaḥiḥ al-Bukhārī 554

course concerning the actions of Allāh, between the Jabariyyah, the Qadariyyah, and other than them. They are upon the middle course concerning the threat of Allāh, between the Murji'ah, the Khawārij, and other than them. Also concerning the names of faith and the religion, [they are] between the Ḥarūriyyah and the Mu'tazilah, and between the Murji'ah and the Jahmiyyah. They are also upon the middle course concerning the Companions of the Messenger of Allāh ﷺ, between the Rāfiḍah and the Khawārij.

EXPLANATION

The author, may Allāh have mercy upon him, brought these *aḥādīth* which mention the attributes, from them:

اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ
فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ
شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَّتِهِ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ
فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ
دُونَكَ شَيْءٌ أَفْضِلْ عَنَّا الدِّينَ وَأَغْنِنَا مِنَ الْفَقْرِ.

O Allāh, Lord of the seven heavens and the exalted Throne, our Lord and Lord of all things, splitter of the seed and the date-stone, revealer of the Taurāh and the Injīl and the Furqān (Qur'ān), I seek refuge in You from the evil of all things You shall seize by the forelock (i.e. have total mastery over). O Allāh, You are the First so there is nothing before You, and You are the Last so there is nothing after You. You are the Most High (the greatest and highest) so there is nothing above You, and You are al-Bāṭin (aware of the subtlest secrets) so there is

nothing closer than You. Settle our debt for us and spare us from poverty.⁴⁵

In this great *ḥadīth* which has been collected by Muslim, [the Prophet] mentioned categories of the attributes, such as Him being above the Throne, His being the Lord of the heavens and the earth, and His sending down the Taurāh, the Injīl, and the Qur'ān. All of this is proof that He is elevated, and He sends down everything. All of the revelation was sent down by Him, and He is above the Throne, above all of His creation.

He has the forelocks of all of the creation in His Hand; He turns them how He wills. He is the First, there is nothing before Him. He is the Last, there is nothing after Him. He is the Most High, there is nothing above Him. And He is al-Bāṭin, there is nothing closer than Him.

As it comes in the Qur'ān:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.

[*Sūrah al-Ḥadīd* 57:3]

Thus He is the First, there is nothing before Him; and He is the Last, there is nothing after Him. He is eternal and complete, and He is always present. Nothing preceded Him and there was never a time He did not exist; rather, He is eternal. And He is the Most High, the One who is

⁴⁵ Ṣaḥīḥ Muslim 2713

above all of the creation, so there is nothing above Him. He is above the Throne. The Throne is the ceiling for the creation. And He is al-Bāṭin, there is nothing closer than Him and nothing is hidden from Him; He knows the situation of His slaves, and He knows their hearts. This supplication is a means to seeking one's needs in the religion and becoming enriched from poverty.

Likewise the *ḥadīth* of seeing Allāh:

إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تَضَامُونَ فِي رُؤْيَيْهِ.

You will see your Lord in the Hereafter as you see this moon, with no difficulty in seeing it.⁴⁶

They will not have any difficulty seeing Him because the vision will be clear; they will not have to climb over each other. When trying to see something, the people may climb over each other saying, "Look, look," due to it being hidden from some of them. As for seeing Allāh, then the vision will be clear, as clear as the sun without any clouds. They will not need to climb over each other due to crowding. Everyone will see Him while standing in his own place without any difficulty.

And the *ḥadīth* when the Companions raised their voices:

ارْزِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، تَدْعُونَ سَمِيعًا
بَصِيرًا قَرِيبًا.

O people, be gentle with yourselves. Verily you are not calling upon One who is deaf or absent. You are calling upon the All-Hearer, the All-Seer, the One who is near.⁴⁷

⁴⁶ Ṣaḥīḥ al-Bukhārī 554

⁴⁷ Ṣaḥīḥ al-Bukhārī 7386

Likewise he clarified to them that Allāh the Exalted hears the speech of His slaves and their supplication, so they do not need to raise their voices in a manner that opposes the legislation; rather, their voices should be raised moderately. For this reason, the Prophet said, “*Verily you are not calling upon One who is deaf or absent.*” They used to raise their voices so the Prophet ﷺ ordered them not to do that. They should not raise their voices as though they were saying the *talbiyah*, because [the *talbiyah*] is the exception.

As for the normal *takbīr*, then it is said in a moderate voice, without raising it much. This is because you are not calling upon One who is deaf nor One who is absent. He is above the Throne and He is with His slaves; He hears their voices and He hears their speech.

For this reason, Allāh the Exalted said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ﴾

And when My servants ask you, [O Muḥammad], concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.

[Sūrah al-Baqarah 2:186]

And for this reason he ﷺ said:

وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَةٍ أَحَدِكُمْ.

He Whom you are supplicating to is nearer to every one of you than the neck of his camel.⁴⁸

⁴⁸ Ṣaḥīḥ Muslim 2704

Thus Allāh the Exalted is close, and there is no need to raise the voices with remembrance. Remembrance is audible from the standpoint of remembering Allāh, not from the necessity of it being audible. The voices are raised to display the remembrance of Allāh, just as the people raise their voices with the *talbiyah* to display the remembrance of Allāh. Allāh knows the secrets and what is even more subtle [than that]. He hears the voices of His slaves even if their voices are quiet. Even the most secret affairs are not hidden from Him. He is the All-Hearer, He is near, and He hears their voices even if they are quiet. He knows their situations even if they keep it secret; even the most subtle affairs are not hidden from Him.

It is obligatory upon the believer to believe in Allāh, to believe that He is the All-Hearer, that He is near and knows the condition of His slaves, and that He hears their voices and knows their supplications. Even the most subtle affair is not hidden from Him, although He is above the Throne. He is above all of the creation. This is the '*aqidah*' of Ahlus Sunnah wal Jamā'ah in contrast to the '*aqidah*' of the innovators.

The '*aqidah*' of Ahlus Sunnah wal Jamā'ah is the upright belief and it is moderate among the other beliefs. They are the moderate group as it relates to belief in Allāh, just as this *ummah* is the moderate *ummah* among the other nations. Ahlus Sunnah wal Jamā'ah are the moderate group in affirming the attributes and names of Allāh without distortion, negation, saying how, or making an example. They accept His names and attributes as they come. They do not make an example for Allāh as the Jahmiyyah and Mu'tazilah do.

They affirm [the names and attributes] while being free from making an example, and they declare Allāh free from resemblance to His creation. Affirming the names and attributes does not require making an example, and declaring Him free from resemblance to His creation does not require negating His names and attributes. Rather, they say, “We affirm the attributes and names of Allāh in a manner which is befitting to His majesty without distortion, negation, saying how, or making an example.”

Thus they are upon the middle course as it relates to the attributes of Allāh, between the Jahmiyyah, who negate the attributes, and those who resemble Him to His creation. The Jahmiyyah negate the attributes and names of Allāh while the Mushabihah resemble Him to His creation. [The Mushabihah] say, “His Hand is like my hand, His Voice is like my voice, His Foot is like my foot.” This is a great evil, and it is disbelief and misguidance. Ahlus Sunnah wal Jamā’ah are also upon the middle course as it relates to the actions of Allāh between those who only follow the verses which mention the threats, and the Qadariyyah.

Ahlu Sunnah affirm the actions of Allāh, believing His actions are the truth. He descends to the lowest heavens of the world every night, and He will appear to His slaves of the Day of Judgment such that they will see His noble Face, just as they are able to see the sun when there are no clouds. He becomes pleased, He becomes angry, He commands, He prohibits, He creates, and He provides. Thus His actions are affirmed. This is in contrast to the beliefs of the Jahmiyyah and the Mu’tazilah. The Mu’tazilah affirm His names but not His attributes. They affirm just the names with no meaning.

Likewise Ahlus Sunnah are the moderate group between those who only follow the verses which mention the threats. Ahlus Sunnah believe the threats of Allāh will be implemented. And they are moderate among the Murji'ah, those who say actions are not a part of faith. The Murji'ah believe the slave has statements and belief, but that the actions are not from faith. Those who adhere only to the threats are the Mu'tazilah. They say the one who commits major sins will remain in the Fire forever if he dies upon sins.

The Murji'ah say as long as there is faith, the absence of actions will not harm the person, and actions are not a part of faith. They believe the person's statement and affirmation are sufficient.

As for Ahlus Sunnah, they say *īmān* is statement, action and belief, and that faith is harmed by sins. But this does not necessitate that the person will remain in the Fire forever as the Mu'tazilah say, and the person is not declared a disbeliever as the Khawārij say. But rather sins harm, weaken, and remove the faith, while repentance completes it.

This is the middle course between the two extreme groups, the Khawārij and the Mu'tazilah. The Khawārij say faith is a statement, action, and belief, but that it does not increase or decrease. This is the same statement from a group of the Mu'tazilah who adhere [only] to the verses which mention the threats. They say faith is a statement, action, and belief, but that it does not increase or decrease. Therefore whoever dies upon sin will be from the inhabitants of the Fire and will remain there forever. The Khawārij add to

this belief by saying that, in addition to them remaining in the Fire forever, they are also disbelievers.

As for Ahlus Sunnah, they are the middle group. They say that sins decrease and weaken the faith, but that the sinner is not declared a disbeliever unless he deems the sin to be permissible; and they do not say the sinner will remain in the Fire for eternity. This is in contrast to the belief of the Khawārij and the Mu'tazilah, may Allāh disgrace them.

Ahlu Sunnah are upon the middle course as it relates to the Companions of the Messenger of Allāh ﷺ, between the beliefs of the Rāfiḍah and the Khawārij. The Rāfiḍah are extreme while the Khawārij are negligent; the Khawārij murdered the Companions and declared most of them to be disbelievers, while the Rāfiḍah exaggerate concerning the family of the Prophet.

As for Ahlus Sunnah, they supplicate for Allāh to be pleased with all of the Companions ﷺ and they believe all of them were upright. They are the best of the creation of Allāh after the prophets ﷺ, and they are the best of this *ummah*. But [Ahlus Sunnah] do not go to extremes concerning them as the Rāfiḍah go to extremes concerning 'Alī ﷺ and the household of the Prophet ﷺ. The Rāfiḍah supplicate to them, thus associating partners with Allāh, and they consider them to be infallible. Therefore the Rāfiḍah are extreme concerning the Companions, while the Khawārij are negligent and do not believe the Companions were upright.

Ahlu Sunnah affirm the uprightness of the Companions and their virtue ﷺ, and they affirm that the Companions

are the best of the creation after the Prophet ﷺ. But they oppose the Rāfiḍah in their extremism, so they are not extreme concerning 'Alī رضي الله عنه. And they are not extreme concerning the household of the Prophet ﷺ. Rather they supplicate for Allāh to be pleased with them, they acknowledge their virtue, and they acknowledge that they were upon righteousness and upright upon the truth.

So they hope for good for the Prophet's household, for 'Alī, and for all of the Companions رضي الله عنهم. They recognize that 'Alī is the fourth rightly guided caliph and that he is from the ten promised Paradise, but they do not go to the extreme concerning him. They do not supplicate to him, nor do they say he was infallible, and they do not say that the Prophet's message was intended for ['Alī] and Jibrīl betrayed the trust by not giving it to him. This belief is false. Ahlus Sunnah say that he is from the most virtuous and best of the Companions.

But it is not permissible to go to the extreme concerning him, nor concerning Fāṭimah رضي الله عنها, nor concerning Ḥusayn رضي الله عنه, nor anyone else. Rather, whoever was upright upon the truth from the household of the Prophet, then he has the attributes of a believer and he is supplicated for, and we ask Allāh to be pleased with them, but we do not exceed the bounds concerning them. Instead, we acknowledge their virtue; they are the best of the Muslims, and they have a known status with Ahlus Sunnah.

Ahlu Sunnah do not go to the extreme concerning any of the Companions, and they are not negligent concerning any of them. Rather they know their rights, their virtue, and the status which Allāh has given them. Thus they

adhere to the advice of the Prophet ﷺ concerning his Companions. And with Allāh lies all success.

**THE OBLIGATION OF BELIEVING ALLĀH IS ABOVE
THE HEAVENS, ASCENDING ABOVE HIS THRONE,
AND HE IS WITH HIS CREATION BY HIS KNOWLEDGE**

The author – may Allāh have mercy upon him – said:

Included in what we have mentioned from belief in Allāh is belief in what Allāh has informed us of in His Book, the numerous narrations from His Messenger ﷺ, and what the Salaf have agreed upon. From this belief is that He is above the heavens, above His Throne, separate from His creation, and He is with His creation wherever they may be.

He knows what they are upon, as He says:

﴿ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ
مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ
مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

He it is Who created the heavens and the earth in six days and then rose over the Throne. He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His knowledge) wherever you may be. And Allāh is the All-Seer of what you do.

[Sūrah al-Hadīd 57:4]

And His statement, “and He is with you,” does not mean that He is among His creation, and this [meaning] is not

necessitated from a language standpoint. The moon is a sign from the signs of Allāh; it is from His smallest creations and its place is in the heavens. However, it is with the traveler and other than the traveler wherever they may be. Allāh the Exalted is above His Throne, observing His creation and watching them.

All of the speech in which Allāh has mentioned that He is above the Throne and He is with us does not require distortion, such as the distortion concerning His statement “in the heavens” to mean that the heavens cover Him. This belief is false according to the consensus of the scholars. Allāh’s Footstool encompasses the heavens and the earth, and He grasps the heavens and the earth so they do not move away from their places. He grasps the heavens so it does not fall upon the earth.

﴿وَمِنْ آيَاتِهِ أَنْ يَقُولَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾

**And of His signs is that the heaven and the earth
remain by His command.**

[Sūrah ar-Rūm 30:25]

EXPLANATION

This is the most important chapter in the book, and it follows what was mentioned in the beginning of the book. [The author] said, “Included in what we have mentioned from belief in Allāh is belief in what Allāh has informed us of in His Book, the numerous narrations from His Messenger ﷺ, and what the Salaf have agreed upon. From this belief is that He is above the heavens, above His Throne, separate from

His creation." This is affirmed in the text of the Book and the Sunnah and the consensus of the scholars. The Salaf of this *ummah* ﷺ have agreed upon belief in Allāh, and He is above His heavens, above His Throne, separate from His creation. Separate from the creation means that nothing from His essence is among the creation; rather, He is separate from them. As 'Abdullāh ibn al-Mubārak and others have said, "We know our Lord is above His heavens, above His Throne, separate from His creation, and His knowledge is everywhere."

This is the statement of all the Salaf, may Allāh have mercy upon them; Allāh is above the heavens, above the Throne, while His knowledge is everywhere. There is no contradiction between His knowledge being everywhere and Him being above the Throne. He is above the Throne while His knowledge encompasses everything and every place.

As the Exalted said:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

There is no *najwā* (secret counsel) of three, but He is their fourth (with His knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His knowledge), not of less than that or more, but He is with them (with His knowledge) wherever they may be; and afterwards on the Day of Resurrection, He will inform them of

**what they did. Verily, Allāh is the All-Knower
of everything.**

[Sūrah al-Mujādilah 58:7]

Thus He began with knowledge and ended with knowledge, and this is proof that His knowledge is not only elevated but that it is everywhere. This affair is affirmed in the text of the Book, the Sunnah, and the consensus of the Salaf of this *ummah*. Likewise His ascension above the Throne is affirmed by the text. Thus, there is no contradiction between the two, and it is obligatory to repel the lies that Allāh is contained in the heavens or that He has a need for it. Rather, it is He who establishes the heavens and establishes the Throne.

He is the One who said:

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا﴾

**Verily! Allāh grasps the heavens and the earth
lest they move away from their places.**

[Sūrah Fāṭir 35:41]

﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾

**And of His signs is that the heaven and the earth
remain by His command.**

[Sūrah ar-Rūm 30:25]

Thus, all of the creation is established by Him; He grasps them, establishes them, and arranges their affairs. He created all of the creation and He is above the Throne, above all of the creation. Therefore, Him being with us is true and Him being above the Throne is true, and this does not require distortion. It cannot be thought that He

is among His creation as the Mu'tazilah, Jahmiyyah, and others who negate the attributes say. Rather, He is above the Throne while His knowledge is in every place, and even the most subtle affairs are not hidden from Him, not in the heavens nor upon the earth.

It is obligatory for the believer to be upon this great 'aqīdah which is affirmed in the Book and the Sunnah, which the Salaf of this *ummah* have agreed upon, including the Companions and those who came after them. The ascension does not negate Him being with the creation and His knowledge encompassing all things. The ascension is one thing, and having knowledge of all things is a different thing. His knowledge of all things never ceases to exist, not upon the earth nor in the heavens, despite Him being above the Throne, above all creation.

﴿لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

So you may know that Allāh is over all things competent and that Allāh has encompassed all things in knowledge.

[Sūrah at-Talāq 65:12]

And the statement of the Exalted:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

Verily, Allāh is the All-Knower of everything.

[Sūrah al-Anfāl 8:75]

And His statement:

﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

Certainly, Allāh has power over all things.

[Sūrah al-Baqarah 2:20]

And His statement:

﴿وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا﴾

And Allāh is able to do everything.

[Sūrah al-Kahf 18:45]

And with Allāh lies all success.

**BELIEF THAT HIS NEARNESS DOES NOT NEGATE
HIS ASCENSION AND ELEVATION ABOVE THE
CREATION, AND THE QUR'ĀN IS HIS SPEECH SENT
DOWN FROM HIM**

The author — may Allāh have mercy upon him — said:

Included in that is belief that He is near and He responds to supplication, as comes in His statement:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ﴾

**And when My servants ask you, [O Muḥammad],
concerning Me, indeed I am near. I respond to
the invocation of the supplicant when he calls
upon Me.**

[Sūrah al-Baqarah 2:186]

And in the statement of the Prophet ﷺ when the Companions raised their voices with remembrance:

ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، تَدْعُونَ سَمِيعًا
بَصِيرًا قَرِيبًا.

O people, be gentle with yourselves. Verily you are not calling upon One who is deaf or absent. You are calling upon the All-Hearer, the All-Seer, the One who is near.⁴⁹

What is mentioned in the Book and the Sunnah concerning His being near to the creation and responding to supplica-

⁴⁹ Ṣaḥīḥ al-Bukhārī 7386

tions does not negate what He mentioned concerning His being elevated above the creation. Surely there is nothing similar to Him whatsoever in any of His attributes. He is elevated in His nearness and He is close in His elevation.

Also from belief in Allāh and His Books is belief that the Qur'ān is the speech of Allāh sent down from Him, and it is not created. It came from Him and to Him it shall return. Allāh speaks with it in reality. This is the Qur'ān which He sent down upon Muḥammad ﷺ. And it is His speech in reality, it is not the speech of other than Him. It is not permissible to say it is a narrative of Allāh's speech. Rather, if it is recited by the people or written in the *muṣḥaf*, it remains the real speech of Allāh the Exalted. The reality of the speech is connected to the One from whom it initiated, not the one who conveys it. It is the speech of Allāh by its letters and its meaning. It is not just His speech in letters without being His speech in meaning, nor is it only His speech in meaning without being His speech in letters.

EXPLANATION

The author, may Allāh have mercy upon him, clarifies that included in belief in Allāh by His names and attributes is belief that He is near and He responds to supplication. Thus His being elevated above the Throne does not prevent Him from being close and responding to supplication. He is elevated in His closeness and He is close in His elevation, as the author mentioned. He is close and He responds while He is elevated and above the Throne, above the heavens and above all creation.

For this reason, Allāh the Exalted said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ﴾

And when My servants ask you, [O Muḥammad], concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.

[Sūrah al-Baqarah 2:186]

Thus He is close to the one who supplicates to Him and He responds to His slaves. Likewise the Prophet's statement ﷺ:

وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَةٍ أَحَدِكُمْ.

He Whom you are supplicating to is nearer to every one of you than the neck of his camel.⁵⁰

He said this when he heard his Companions raising their voices during a journey. He said:

ارْزِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، تَدْعُونَ سَمِيعًا
بَصِيرًا قَرِيبًا.

O people, be gentle with yourselves. Verily you are not calling upon One who is deaf or absent. You are calling upon the All-Hearer, the All-Seer, the One who is near.⁵¹

Thus, despite His being elevated above the Throne, He is not prevented from being near and responding to the supplication of those who call upon Him. He is the One who hears the supplication and He is the One who is

⁵⁰ Ṣaḥīḥ Muslim 2704

⁵¹ Ṣaḥīḥ al-Bukhārī 7386

near to respond to it. He is the All-Hearer and the One who is near. The attribute of Him being the All-Hearer is mentioned in many verses. He hears the secrets and what is even more subtle [from the creation], and nothing is hidden from Him. This is likewise mentioned in many *aḥādīth*.

Therefore, what has been mentioned concerning Him being elevated and above the creation does not negate what has been mentioned of Him being close and near and with the creation. He is with the creation by way of His knowledge and observation.

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

**And He is with you (by His knowledge)
wherever you may be.**

[Sūrah al-Ḥadīd 57:4]

He is with His allies by His knowledge, His protection, His aid, and His assistance, and it is obligatory upon every male and female believer to believe this. He is the All-Hearer and the One who is near, and He is elevated above the Throne. There is no contradiction in His being near to His slaves and His hearing their supplication. He is the All-Hearer, the One who is near, and He is the Exalted, the Great.

﴿وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

**And He feels no fatigue in guarding and
preserving them. And He is the Most High, the
Most Great.**

[Sūrah al-Baqarah 2:255]

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

To Him ascends good speech, and righteous work raises it.

[Sūrah Fāṭir 35:10]

And from belief in Allāh is belief that the Qur'ān is the speech of Allāh the Exalted. And also from belief in the books of Allāh is belief that the Qur'ān is His Book sent down upon His Slave and His Messenger, the seal of the prophets, Muḥammad ﷺ. And it is the speech of Allāh, its letters and its meanings. It is obligatory to believe it is the speech of Allāh sent down, and it is not created. From Him it originated and to Him it shall return. The fact that it is written in the *muṣḥaf* and recited and memorized does not negate that. It is memorized in the hearts, written in the *muṣḥaf*, and heard by the ears, yet it is still the speech of Allāh in its letters and meanings.

It is not permissible to say it is a narrative of the speech of Allāh or an expression of it, as the Ash'ariyyah and al-Kullābiyyah⁵² say. No, rather it is the speech of Allāh, its letters and its meanings; it is not a narrative of His speech, it is His actual speech.

His statement:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

Allāh! None has the right to be worshipped but He, the Ever-Living, the One Who sustains and protects all that exists.

[Sūrah al-Baqarah 2:255]

⁵² Al-Kullābiyyah are the followers of Abū Muḥammad 'Abdullāh ibn Sa'īd ibn Kullāb al-Qaṭṭān al-Baṣrī (240H)

This is the speech of Allāh.

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

[All] praise is [due] to Allāh, Lord of the worlds.

[Sūrah al-Fātiḥah 1:2]

This is the speech of Allāh.

﴿ وَلَا يَئُودُهُ حِفْظُهُمَا ﴾

And He feels no fatigue in guarding and preserving them.

[Sūrah al-Baqarah 2:255]

This is the speech of Allāh.

All of the verses are the speech of Allāh from the beginning to the end, [both] the letters and the meanings. It is not just His speech in letters without being His speech in meaning, nor is it only His speech in meaning without being His speech in letters.

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴾

Allāh! None has the right to be worshipped but He, the Ever-Living, the One Who sustains and protects all that exists.

[Sūrah al-Baqarah 2:255]

This is the speech of Allāh.

The meaning of the Ever-Living, the One who sustains, is to protect and guard.

And this is the speech of Allāh:

﴿ قُلْ مَنْ يَكْلُوكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ﴾

**Say, "Who can protect you at night or by day
from the Most Merciful?"**

[*Sūrah al-Anbiyā'* 21:42]

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

**To Him ascends good speech, and righteous
work raises it.**

[*Sūrah Fāṭir* 35:10]

﴿فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ﴾

**So the judgement is only with Allāh, the Most
High, the Most Great!**

[*Sūrah Ghāfir* 40:12]

﴿إِنَّهُ سَمِيعٌ قَرِيبٌ﴾

Indeed, He is Hearing and near.

[*Sūrah Saba'* 34:50]

﴿إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

Truly, Allāh is the All-Hearer, All-Knower.

[*Sūrah al-Baqarah* 2:181]

﴿وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ﴾

**And that Allāh is full of kindness, Most
Merciful.**

[*Sūrah an-Nūr* 24:20]

The speech of Allāh includes the letters and the meanings according to Ahlus Sunnah wal Jamā'ah. And with Allāh lies all success.

THE OBLIGATION OF BELIEVING IN THE LAST DAY AND WHAT IT CONTAINS FROM PUNISHMENT AND PLEASURE

The author — may Allāh have mercy upon him — said:

Also included in what we mentioned from belief is to believe in His books, His angels, and His messengers, and to believe that the believers will see Allāh with their eyes just as they are able to see the sun on a cloudless day, and just as they are able to see the moon on a clear night, without any difficulty. They will see Allāh the Exalted when they stand for judgment. Then after that they will see Him when they enter Paradise as Allāh wills.

Belief in the Last Day is belief in everything we have been informed of by the Prophet ﷺ which will occur after death. [Ahlus Sunnah] believe in the trials, punishment, and bliss of the grave.

As for the trials of the grave, then the people will be tested in their graves. It will be said to the person:

اَمَنْ رَّبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ.

Who is your Lord, what is your religion, and who is
your prophet?⁵³

﴿يُنَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ﴾

⁵³ Sunan Abi Dāwūd 4753

Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh alone and none else) and in the Hereafter.

[Sūrah 'Ibrāhīm 14:27]

The believer will say, "My Lord is Allāh, my religion is Islām, and Muḥammad ﷺ is my prophet." As for the one who was unsure, he will say, "Ah, ah, I do not know. I heard the people saying something, so I said it." Thus he will be struck with a rod of iron and he will let out a scream heard by everything except mankind. If man were to hear it, he would die. Then after this test, there is either bliss or punishment until the Day of Judgment. The souls will be returned to the bodies and the Hour will be established as Allāh has informed us in His Book and upon the tongue of His Messenger, and the Muslims have agreed upon this.

The people will stand from their graves:

حُفَاءَ عُرَاءَ غُرُلًا.

Barefoot, naked, and uncircumcised.⁵⁴

The sun will be close to them and some people will be up to their mouths in sweat. The scales will be laid out and the actions of the slaves will be weighed.

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ﴾

Then, those whose scales (of good deeds) are heavy—these, they are the successful. And those

⁵⁴ Ṣaḥīḥ al-Bukhārī 6524

whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.

[Sūrah al-Mu'minūn 23:102, 103]

The scrolls will be handed out, and these are the scrolls containing the actions [of the people]. Some will take their scrolls with their right hand, and some will take their scrolls with their left hand or from behind their back.

As Allāh the Exalted said:

﴿وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him), "Read your book. You yourself are sufficient as a reckoner against you this Day."

[Sūrah al-Isrā' 17:13, 14]

Allāh will judge the creation. He will seclude the believer and make him acknowledge his sins, as has been described in the Book and the Sunnah. As for the disbeliever, then his good and evil deeds will not be weighed, because he does not have any good deeds. Rather, the actions of the disbelievers will be taken to account and they will be given their recompense.

EXPLANATION

This section covers the believers seeing their Lord. It has

been mentioned that the believers, in summary, believe in everything Allāh and His Messenger ﷺ have informed them of, including the affairs of Paradise and the Fire, the angels, the scrolls, the scales, the judgment, the recompense, and the other affairs of the next life. This is the general belief of Ahlus Sunnah wal Jamā'ah.

Included in that is belief that the believers will see their Lord on the Day of Judgment with their eyes. And there is no doubt about this.

As the Prophet ﷺ said:

إنكم سترون ربكم كما ترون هذا القمر، لاتضامون في رؤيته، فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس، وقبل غروبها فافعلوا.

You will see your Lord in the Hereafter as you see this moon, with no difficulty in seeing it. So if you are able to perform the prayers before the rising of the sun and before it sets, then do so.⁵⁵

As for the disbelievers, they will be veiled, as the Exalted said:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ﴾

Nay! Surely, they (the evil-doers) will be veiled from seeing their Lord that Day.

[Sūrah al-Muṭaffifīn 83:15]

The believers will see Him during two different times. They will see Him during the standing on the Day of Judgment, and this is specific to the believers, excluding any others. Then they will see Him as He wills in Paradise

⁵⁵ Ṣaḥīḥ al-Bukhārī 554

during the times He reveals His noble Face. They will have specific times based on their levels.

From the foundational beliefs of Ahlus Sunnah wal Jamā'ah is to believe in everything Allāh and His Messenger ﷺ have informed us of, including the affairs of the next life, Paradise, the Fire, the judgment, and the recompense. Ahlus Sunnah believes in all of this.

Included in that is belief in the punishment and bliss in the grave. Ahlus Sunnah believe in that, in contrast to the innovators. They believe in the punishment and pleasure in the grave. The people will be tested in their graves. It will be said to each person, "Who is your Lord? What is your religion? And who is your prophet?" And Allāh will make the believers firm with a firm statement in this life and the next, and He will lead the wrongdoers astray.

As Allāh the Exalted said:

﴿يُنَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾

Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh alone and none else) and in the Hereafter.

[Sūrah Ibrāhīm 14:27]

The believer will say, "My Lord is Allāh, my religion is Islām, and Muḥammad ﷺ is my prophet." As for the disbeliever who was unsure, he will say, "Ah, ah, I don't know." The hypocrite and the disbeliever will say this. The hypocrite is the one who manifests Islām while in reality

he is a disbeliever. Thus the hypocrite and the obvious disbeliever will say, "Ah, ah, I don't know. I heard the people saying something so I said it." So he will be struck with a rod of iron and he will let out a scream heard by everything except mankind. And if man were to hear it, he would die.

Then the major judgment will take place after this test. The people will remain either in bliss or in punishment. [While in the grave] the believer will be in bliss and his soul will be taken to Paradise. As for the disbeliever, his soul will be taken to the Fire. As Allāh the Exalted informed us concerning the inhabitants of the Fire from the followers of Pharaoh:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels), "Cause Pharaoh's people to enter the severest torment!"

[Sūrah Ghāfir 40:46]

And then the major judgment will be established. The people will stand from their graves barefoot, naked, and uncircumcised. Allāh will return the people to their bodies and resurrect them just as He created them, barefoot with no shoes, naked with no clothes, and uncircumcised. They will stand before the Lord of all that exists. Allāh will judge the creation and lay out the scales. The actions of the slaves will be weighed. Whoever has a heavy scale will be happy, and whoever has a light scale will be destroyed.

The scrolls will be laid out and weighed. Some will take their scrolls with their right hand, and some will take their scrolls with their left hand or from behind their back, as is explained in the Qur'ān.

As for the disbelievers, they will not be judged in the same manner with their good and evil actions being weighed, because they do not have any good deeds. However, their actions will be counted, they will acknowledge them, and they will be given the recompense for them. Meaning, they will be driven to the Fire, taken to account for their deeds and made to acknowledge them; they will be rebuked as a result of their sins and then driven to the Fire.

As Allāh the Exalted said:

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا﴾

**And those who disbelieved will be driven to
Hell in groups.**

[Sūrah az-Zumar 39:71]

[They will be driven in] group after group. We ask Allāh for safety and security. This is due to their evil actions and their disbelief in Allāh the Exalted.

As for the inhabitants of Paradise, they shall be driven to the honored Paradise in delegations and crowds after they have completed the standing, crossed over the bridge, and left the open plain they were standing upon. They shall be driven to Paradise, each person going to his level. He will know his place there better than he knows his place in the worldly life. And what is intended by “their places” is the places that Allāh has prepared for them, and this shall be

mentioned [later] inshaAllāh.

This is the situation on the Day of Judgment. This is a great day whose length is fifty thousand years, a day which will be difficult upon the disbelievers and easy upon the believers. And before half the day is complete, the people will be in their places.

﴿ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴾

The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.

[Sūrah al-Furqān 25:24]

The inhabitants of Paradise will be in Paradise before midday. And the inhabitants of the Fire will be in the Fire before midday. We ask Allāh for safety and security.

Their Lord will have completed their judgment, and He is the Most Just; He does not bring forth even an atom's weight of oppression. As the Exalted said:

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يضاعفها وَيؤتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴾

Surely! Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.

[Sūrah an-Nisā' 4:40]

And the Exalted said:

﴿ وَتَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴾

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We as Reckoners.

[Sūrah al-Anbiyā' 21:40]

And the Exalted said:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

So whoever does good equal to the weight of an atom (or a small ant), shall see it. And whoever does evil equal to the weight of an atom (or a small ant), shall see it.

[Sūrah az-Zalzalah 98:7, 8]

It was narrated from Ibn 'Umar رضي الله عنه that he gave a raisin seed in charity, and he was asked about that and asked what value it had. He replied:

كم ترى في هذه الحبة من مثقال ذرة؟

How do you think this compares to an atom?⁵⁶

So the person should not belittle any charity, even if it is small. He gives according to his ability. Give one *riyāl* or five *riyāl*, a mouth of food to the beggar, or one or two dates. And we have mentioned before that a woman came to the home of the Prophet ﷺ with her two daughters asking for food. 'Āisha' رضي الله عنها said that she did not find

⁵⁶ In another narration it mentions, "A poor person requested food from 'Āisha', the mother of the believers, and there was a raisin in front of her. She said to someone, 'Take this raisin and give it to her.' So he began to look at her in amazement. She replied, 'Are you amazed? How do you think this compares to an atom?'" [Ibn 'Abd al-Barr 1881]

anything in the home except for three dates, so she took them and gave them to the woman. The woman gave each of her daughters a date and she took the third date to eat for herself. Her two daughters quickly ate their dates and requested the third one from their mother. Thus she split the date into two halves and gave it to them, and she did not eat anything.

'Āisha' رضي الله عنها said, "I was amazed by her action, and when the Prophet ﷺ returned I informed him of what had occurred." He said:

إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ.

Verily, because of it Allāh has made Paradise obligatory for her.⁵⁷

This is due to the mercy she showed to her daughters by splitting the date between the two of them and not eating anything herself. This is proof that charity, even if it is only a little, accompanied with sincerity and truthfulness, will bring about a great deal of good. Thus, you give charity according to your capability. Some are able to give one hundred *riyāl*, some can give one thousand, while some can only give one or two. And some people may only be able to give a date, a mouthful of food, or a garment.

Allāh the Exalted said:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

So fear Allāh as much as you are able.

[Sūrah at-Taghābun 64:16]

⁵⁷ Ṣaḥīḥ Muslim 2730

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا
وَأِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We as Reckoners.

[Sūrah al-Anbiyā' 21:47]

We ask Allāh to grant success to us all.

AFFIRMING THE POND AND THE BRIDGE

The author — may Allāh have mercy upon him — said:

During the standing on the Day of Judgment, there will be the pond granted to the Prophet ﷺ. Its water is whiter than milk and sweeter than honey. There are more glasses for it than there are stars in the sky. Its length is a month and its width is a month. Whoever drinks from it will never be thirsty again.

The bridge will be laid over the middle of the Hellfire. It is the bridge which is between Paradise and the Fire. The people will cross it according to their actions. Some will cross it like the blink of an eye, and some will cross it like lightning. Some will cross it like a fast wind and some will cross it like a racehorse. Some will cross it like a fast camel and some will cross it running. Some will walk across it and some will crawl. Some will be snatched and thrown into the Fire. The bridge has thorns that will cut the people according to their actions.

Whoever crosses the bridge enters Paradise. After crossing the first bridge, they will be made to stand at the second bridge between Paradise and the Fire. At this point, the people will take retribution from each other. When they are purified, they will be granted permission to enter Paradise.

EXPLANATION

This is concerning the pond and the bridge. The pond granted to the Prophet ﷺ is al-Kawthar.

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴾

**Indeed, We have granted you, [O Muḥammad],
al-Kawthar.**

[Sūrah al-Kawthar 108:1]

This means the pond receives its water from the Kawthar, as al-Kawthar is in Paradise. The pond receives water from two channels coming from al-Kawthar. The pond will be upon the earth receiving water from al-Kawthar. It will be presented to the believers who followed Muḥammad ﷺ. Its length is a month, and its width is a month. It has more glasses than there are stars in the sky. Its water is whiter than milk, and its taste is sweeter than honey. Whoever drinks from it will never be thirsty again until they enter the Paradise. The believers will drink from it, and they are the followers of Muḥammad ﷺ, and a group will be pushed away from it. He ﷺ will say, “O our Lord, why?” It will be said:

إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ .

Verily they continued to turn away on their heels since you left them.⁵⁸

Thus they will be prevented from drinking from the pond and the Prophet will say to them, “Let the one who changed after me, get far away from me.”

⁵⁸ Ṣaḥīḥ al-Bukhārī 4625

This proves that the pond is specifically for the believers who died following the Prophet ﷺ upon his religion. As for those who apostated after the Prophet ﷺ, or those who left the religion during any era, they will not drink from the pond. The only people who will drink from the pond are the believers who followed the Prophet ﷺ.

The other prophets, likewise, have ponds which are distinct from his pond. But his pond is the most complete. Some will try to drink from the pond who are not deserving of it, like a strange camel, but no one will drink from it except for the truthful believers. As for those who left the religion, they will have no portion of it, and there is no power or might except with Allāh. We ask Him to allow us and you to drink from it.

The bridge will be laid over the middle of the Hellfire. This is the bridge, the path over the middle of the Hellfire; whoever falls from it falls into the Fire. Everyone who enters Paradise will have to cross it.

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جَنَّتًا﴾

There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. Then We will save those who feared Allāh and leave the wrongdoers within it, on their knees.

[Sūrah Maryam 19:71, 72]

The believer will cross it and be saved. As for other than the believers, they will not cross it at all; instead, they will be driven directly to the Fire. We ask Allāh for safety and

security. The people will cross over the bridge. Some of the believers will cross it like the blinking of an eye, and some of them will cross it like lightning. Some will cross it like a racehorse, and some will cross it like the wind. This will all be based upon their actions. Some will cross over it crawling; some portion of it they will stand and other portions they will crawl. Some people will be snatched off the bridge and thrown into the Fire. We ask Allāh for safety and security. All of this will be based upon the actions the person died upon.

No one will be saved except for the truthful believer, and other than the believers will be in the Fire. We ask Allāh for safety and security. Some of the people will be scratched and then they will be saved, while some of them will fall into the Fire and they will be punished according to their sins and transgressions; then Allāh will remove them from the Fire and place them into Paradise. No one will remain in the Fire except for the disbelievers.

As for the sinners from the Muslims who fall into the Fire, they will be punished for a time period according to their sins, and then Allāh will allow intercession for them, so they will be interceded for. The one who will have the greatest intercession for the people is our Prophet Muḥammad ﷺ. Allāh will allow him to intercede for a number of the sinners, so he will do so. Thus they will be removed from the Fire. He will intercede four times; each time Allāh will allow him to remove a certain number of sinners from the Fire.

There will remain in the Fire a group of sinners from this *ummah* who were not included in the intercession. Allāh

will remove them from the Fire after that by His virtue and mercy. They will be removed from the Fire and taken to Paradise. They will be placed in the River of Life and they will grow like a seed in a flowing stream. When their creation is complete, they will be permitted to enter Paradise.

For this reason the believer must know that it is obligatory to be diligent upon the means of obtaining safety. This is a very dangerous matter, not concerning the pond but concerning the bridge. It is obligatory upon us to ask Allāh for a good ending, and to strive to be firm upon the truth and to be upright. One must be wary of disobeying Allāh the Exalted, and he must be diligent upon repenting. Every time he slips by committing sins, he must rush to repentance. No one is infallible, but we must adhere to repentance every time we fall into shortcomings and sins.

﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ﴾

And those who, when they have committed an immorality or wronged themselves with evil, remember Allāh and ask forgiveness for their sins—and none can forgive sins but Allāh—and do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this

reward for the doers (who do righteous deeds according to Allāh's orders).

[Sūrah Āli 'Imrān 3:135, 136]

The believer always takes himself to account and observes himself. He is not impressed by himself and he does not consider his actions a favor; rather, he struggles against himself, [so that] perhaps he may be saved.

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ﴾

And those who give that which they give (and also do other good deeds) with their hearts full of fear, because they are sure to return to their Lord (for reckoning). It is these who race for the good deeds, and they are foremost in them.

[Sūrah al-Mu'minūn 23:60, 61]

Ibn Abī Malīkah said, “I met thirty of the Companions of the Messenger of Allāh ﷺ, all of them fear hypocrisy for themselves. There was not one of them who said he was upon the *īmān* of Jibrīl and Mikā'il.”

Ibrāhīm ibn Yazīd at-Tamīmī said, “I have not presented my statements against my actions except that I feared that I would be untruthful.”

Thus it is obligatory to be cautious, and to not consider our actions as a favor or become impressed with our actions. Allāh only accepts from the pious. So the person must struggle with himself and know his shortcomings so he can struggle against them. He must adhere to repentance until Allāh is pleased with him. We ask Allāh to grant us all success and guidance.

**THE FIRST ONE TO REQUEST PARADISE TO OPEN,
AND THE FIRST TO ENTER IT, WILL BE OUR PROPHET
MUḤAMMAD ﷺ AND HE WILL HAVE A NUMBER OF
INTERCESSIONS IN THE NEXT LIFE**

The author — may Allāh have mercy upon him — said:

The first one to request Paradise to open will be Muḥammad ﷺ, and the first to enter it from the nations will be his *ummah*. And on the Day of Judgment he will have three types of intercessions.

The First Intercession

He will intercede for the people standing on the Day of Judgment; the judgment will begin after the people request intercession from the other prophets: Ādam, Nūḥ, Ibrāhīm, Mūsā, and ‘Īsā the son of Maryam عليه السلام. They will refuse [to intercede] and it will end with him.

The Second Intercession

He will intercede for the inhabitants of Paradise to enter it. These first two types of intercession are specific to him.

The Third Intercession

He will intercede for those who deserve to enter the Fire, and this intercession is for him, all of the prophets, the truthful, and other than them. He will intercede for those who deserve to enter the Fire to keep them from entering it, and he will intercede for those who entered it to come out of it.

Allāh will remove a group of people from the Fire without intercession; instead, He will remove them by His virtue and mercy. There will remain in Paradise empty space after the people of the world have entered it, so Allāh will create a new people and enter them into Paradise.

The next life contains various categories such as the judgment, the reward, the punishment, Paradise, and the Fire. The details of those are mentioned in the books sent down from the heavens and knowledge from the prophets, and the knowledge left as inheritance from Muḥammad ﷺ is sufficient; whoever seeks it will find it.

EXPLANATION

The author, may Allāh have mercy upon him, said that the first person to seek to open the door of Paradise will be Muḥammad ﷺ, our prophet. He will be the first to seek to open Paradise, and Allāh the Exalted ordered that the doors of Paradise will not be opened for anyone before him ﷺ. He will be the first to seek to open Paradise, the first one to knock on its doors. The gatekeeper of Paradise will say, "I have been ordered to not open the door for anyone before you."

The first to enter Paradise from the nations will be his *ummah*, after the prophets ﷺ have entered Paradise. The *ummah* of Muḥammad ﷺ is the best of all the nations; his *ummah* will be the first of the nations to enter Paradise.

He will have three types of intercessions on the Day of Judgment. He will have the greatest intercession for

the people standing on the Day of Judgment so that the judgment will start. This will happen after the intercession has been sought from the other prophets ﷺ. The people will go to Ādam, Nūḥ, Ibrāhīm, Mūsā, and 'Īsā the son of Maryam ﷺ. When the situation becomes difficult for the people standing, they will go to Ādam عليه السلام [and say]:

إِنَّهُمْ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ. وَتَفَخَّ فَيْكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ أَلَا تَرَى إِلَى مَا قَدْ بَلَغْنَا فَيَقُولُ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ تَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ.

فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ.

فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ يَا إِبْرَاهِيمُ، أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ لَهُمْ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ثَلَاثَ كَذَبَاتٍ . فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ . نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى.

فَيَأْتُونَ مُوسَى، فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ، فَضَلَّكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ

رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ،
وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُوْمَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى
غَيْرِي، اذْهَبُوا إِلَى عِيسَى.

فَيَأْتُونَ عِيسَى فَيَقُولُونَ يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ
وَرُوحٌ مِنْهُ، وَكَلَّمْتُ النَّاسَ فِي الْمَهْدِ صَبِيًّا اشْفَعْ لَنَا أَلَا تَرَى إِلَى مَا نَحْنُ
فِيهِ فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ
يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَلَمْ يَذْكُرْ ذَنْبًا. نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي
اذْهَبُوا إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

فَيَأْتُونَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ
وَحَاتَمُ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا
إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا
لِرَبِّي عَزَّ وَجَلَّ ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ
يَفْتَحْهُ عَلَيَّ أَحَدٌ قَبْلِي ثُمَّ يُقَالُ يَا مُحَمَّدُ ازْفَعْ رَأْسَكَ، سَلْ تُعْطَهُ، وَاشْفَعْ
تُشَفَّعْ، فَأَزْفَعْ رَأْسِي.

“You are the father of mankind; Allāh created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which he created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see the state we are in? Don't you see what condition we have reached?” Ādam will say, **“Today my Lord has become angry as He has never been before, nor will he ever become so after. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Nūḥ.”**

So they will go to Nūḥ and say (to him), **“O Nūḥ! You were the first (of Allāh's messengers) to the people of the earth, and Allāh has named you a thankful slave; please intercede for us**

with your Lord. Don't you see the state we are in?" He will say, "Today my Lord has become angry as He has never been before nor will he ever be after. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibrāhīm."

They will go to Ibrāhīm and say, "O Ibrāhīm! You are Allāh's messenger and His *khalīl* from among the people of the earth; so please intercede for us with your Lord. Don't you see the state we are in?" He will say to them, "Today my Lord has become angry as He has never been before nor will he ever be after. I told three lies (Abū Ḥaiyān, the sub-narrator, mentioned them in the *ḥadīth*). Myself! Myself! Myself! Go to someone else; go to Mūsā."

The people will then go to Mūsā and say, "O Mūsā! You are Allāh's messenger, and Allāh gave you superiority above the others with this message and with His direct speech to you; (please) intercede for us with your Lord. Don't you see the state we are in?" Mūsā will say, "My Lord has today become angry as He has never been before, nor will He be after; I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to 'Īsā."

So they will go to 'Īsā and say, "O 'Īsā! You are Allāh's messenger and His Word which He sent to Mary, a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see the state we are in?" 'Īsā will say, "My Lord has today become angry as He has never been before nor will He ever be after." 'Īsā will not mention any sin, but he will say, "Myself! Myself! Myself! Go to someone else; go to Muḥammad."

So they will come to me [Muḥammad] and say, "O Muḥammad! You are Allāh's messenger and the last of the prophets, and Allāh forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see the state we are in?" The Prophet ﷺ added, "Then I will go beneath Allāh's Throne and fall in prostration before my Lord. And then Allāh will guide me to

such praises and glorification of Him as He has never guided anybody else before me. Then it will be said, "O Muḥammad, raise your head. Ask, and it will be granted. Intercede and it (your intercession) will be accepted."⁵⁹

He will intercede for the inhabitants of Paradise to enter it, then he will intercede again for the people who entered the Fire because of their sins and transgression. Allāh will grant him a number of people, and he will remove them from the Fire. Then he will intercede again and Allāh will grant him a number of people, so he will remove them from the Fire. Then he will intercede again, so Allāh will grant him a number of people and he will remove them from the Fire. Then he will intercede again and Allāh will grant him a number of people, and he will remove them from the Fire. This will occur four times.

The prophets will intercede, as well as the believers and the child who died before puberty. All of them will intercede on this great day. There will remain in the Fire a group from the people of *tawḥīd* who were not included in the intercession. There will remain in the Fire a group of the Muslims who entered the Fire due to their sins, and Allāh will remove them by way of His mercy without the intercession of anyone. They will have been burnt by the Fire and become coal, so they will be thrown into the River of Life. They will grow like a seed in a flowing stream; when their creation is complete, Allāh will enter them into Paradise by His virtue and mercy. No person of *tawḥīd* will remain in the Fire. No one will remain in the Fire except for the disbelievers, those whom Allāh has decreed will remain in the Fire forever due to their disbelief.

⁵⁹ Ṣaḥīḥ al-Bukhārī 236

As Allāh the Exalted said:

﴿كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾

Thus will Allāh show them their deeds as regrets upon them. And they are never to emerge from the Fire.

[Sūrah al-Baqarah 2:167]

And He said concerning them:

﴿كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾

Whenever it abates, We shall increase for them the fierceness of the Fire.

[Sūrah al-Isrā' 17:97]

And the Exalted said concerning them:

﴿فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا﴾

So taste you (the results of your evil actions); no increase shall We give you, except in torment.

[Sūrah an-Naba' 78:30]

And He said concerning them:

﴿يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾

They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.

[Sūrah al-Mā'idah 5:37]

We seek refuge in Allāh from this. And He said concerning them:

﴿وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ
الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ
وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ﴾

Therein they will cry, "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allāh will reply), "Did We not give you lives long enough, so that whoever would receive admonition, could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper."

[Sūrah Fāṭir 35:37]

This is their condition and their final destination will be a lasting torment. We ask Allāh for safety and security. The Fire will never end, and they will never come out of it.

As for the details of what will occur on the Day of Judgment, such as the scales, the scrolls, and the great fear, all of this is present. Some of this is in the Qur'ān and some can be found in the authentic narrations. We ask Allāh for safety and security, and there is no might or power except with Allāh.

BELIEF IN DIVINE DECREE AND ITS LEVELS ACCORDING TO AHLUS SUNNAH WAL JAMĀ'AH

The author — may Allāh have mercy upon him — said:

The saved sect from Ahlus Sunnah wal Jamā'ah believes in divine decree, the good of it and the bad of it. Belief in divine decree has two levels, and each level contains two things.

The First Level

Belief that Allāh the Exalted has full knowledge of the creation, working according to His ancient knowledge, which is from His infinite descriptions. He knows all of their conditions, from obedience, sins, provision, and lifespan. Allāh wrote the decree of all creation in the Preserved Tablet. The first thing Allāh created was the Pen and He said to it, "Write." The Pen said, "What shall I write?" He said, "Write everything which is going to happen until the Day of Judgment."

Thus whatever befalls a person was not going to miss him, and whatever he misses was not going to befall him. The ink has dried and the scroll has been folded. As the Exalted said:

﴿ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

Know you not that Allāh knows all that is in the heavens and on earth? Verily, it is (all) in the

**Preserved Tablet (al-Lawḥ al-Maḥfūdḥ). Verily!
That is easy for Allāh.**

[Sūrah al-Ḥajj 22:70]

And the Exalted said:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا
فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

**No calamity befalls on the earth or in yourselves
but is inscribed in the Preserved Tablet (al-Lawḥ
al-Maḥfūdḥ), before We bring it into existence.
Verily, that is easy for Allāh.**

[Sūrah al-Ḥadīd 57:22]

This decree which follows His knowledge is general and detailed. He has written in the Preserved Tablet what He willed.

When the fetus is created, before the soul is blown into it, an angel is sent to it. He is ordered to write four things: his provision, his lifespan, his actions, and if he will be fortunate or miserable. This is the decree which is denied by the extreme Qadariyyah of old, and a few people deny it today.

The Second Level

This is the will of Allāh which is implemented and His comprehensive decree. This is belief that whatever Allāh wills is going to happen, and whatever He does not will is not going to happen. And there is no movement in the heavens or upon the earth, or anything which is still without movement, except by the will of Allāh the Exalted. Nothing occurs in His kingdom except what He wills, and

He has power over all things, those things which exist and those things which do not exist.

There is nothing upon the earth or in the heavens except that its Creator is Allāh. There is no Creator other than Him, and there is no Lord other than Him. He commanded the slaves to obey Him and to obey His messengers, and He prohibited them from disobeying Him. He loves the pious, those who do good, and those who are fair and just. He is pleased with those who believe and do righteous actions. He does not love the disbelievers and He is not pleased with the sinners. He does not command with evil, and He is not pleased for His slaves to disbelieve. He does not love corruption.

The slaves do their actions, in reality, while Allāh is the One who created their actions. And "the slaves" includes the believer and the disbeliever, the pious and the wicked, and those who pray and fast. The slaves have the power to do actions, and they have desire and choice. Allāh is their Creator, and He created their power and their choice.

As the Exalted said:

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

To whomever among you who wills to walk straight; and you do not will except that Allāh wills, Lord of the 'Ālamīn (all that exists).

[Sūrah at-Takwīr 81:28, 29]

This level of the divine decree is denied by the general Qadariyyah, those who the Prophet ﷺ called "the

Magians of this *ummah*.”⁶⁰ There is also a group of people who affirm the divine decree to such an extreme that they say the slave has no power and no choice, so they are removed from the actions of Allāh and His rulings.

EXPLANATION

This is from the most important and comprehensive studies; it is tremendous. It is connected to the divine decree. The author clarified it, as did Ibn al-Qayyim in the book *Shifā' al-'Alīl* in “The Explanation of the Affairs of Divine Decree and Its Wisdom.”

Here the author explains the affair of the decree with a very clear explanation. From the foundational beliefs of Ahlus Sunnah wal Jamā'ah and from the attributes of the Saved Sect is belief in divine decree, the good of it and the bad of it. The Saved Sect believes in divine decree, the good of it and the bad of it, from every standpoint.

Belief in divine decree has two levels and each level contains two things. Therefore, belief in divine decree contains four matters. They are called “the four levels of decree.” Whoever believes in them has believed in the divine decree.

The first level: The knowledge; Allāh knows everything.

The second level: Everything has been written.

⁶⁰ Sunan Abī Dāwūd 4691: Narrated from Ibn 'Umar, the Prophet ﷺ said, “The Qadariyyah are the Magians of this *ummah*. If they are ill, do not pay a sick visit to them, and if they die, do not attend their funerals.”

The third level: Whatever Allāh wills to happen is going to happen, and whatever He does not will to happen is not going to happen.

The fourth level: The creation and bringing into existence [of everything by Allāh]. Allāh is the Creator of everything and He has no partner in His creation or in His arranging the affairs.

These are the four levels of divine decree. Allāh knows everything and His knowledge encompasses everything. He said:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

Verily, Allāh is the All-Knower of everything.

[Sūrah al-Anfāl 8:75]

And He said:

﴿لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ
بِكُلِّ شَيْءٍ عِلْمًا﴾

That you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things in (His) knowledge.

[Sūrah at-Talāq 65:12]

This knowledge is ancient; it was never absent and it will always be present. There is nothing hidden from His knowledge.

﴿وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the

**earth or in the heaven. Not what is less than that
or what is greater than that but it is (written) in a
Clear Record.**

[Sūrah Yūnus 10:61]

He knows everything that occurs and everything that exists in this life and the next, and there is nothing hidden from Him. In addition to His knowledge of all things, it is also written down.

As the Exalted said:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ
فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

**Know you not that Allāh knows all that is in the
heavens and on earth? Verily, it is (all) in the
Preserved Tablet (al-Lawḥ al-Maḥfūdh). Verily!
That is easy for Allāh.**

[Sūrah al-Ḥajj 22:70]

And the Exalted said:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا
فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

**No calamity befalls on the earth or in yourselves
but is inscribed in the Preserved Tablet (al-Lawḥ
al-Maḥfūdh), before We bring it into existence.
Verily, that is easy for Allāh.**

[Sūrah al-Ḥadīd 57:22]

And the Prophet ﷺ said:

كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ
سَنَةٍ وَعَرْشُهُ عَلَى الْمَاءِ.

Allāh ordained the measures of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.⁶¹

He wrote everything in the Preserved Tablet. The Pen wrote everything which will occur until the Day of Judgment.

The first level contains two matters: the knowledge and the writing.

The second level contains two matters: the will [of Allāh], and the creation and bringing into existence. Allāh's will is implemented. Whatever Allāh wills to happen will happen, and whatever He does not will to happen will not happen. And He is the Creator of everything.

As the Exalted said:

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

To whomever among you who wills to walk straight; and you do not will except that Allāh wills, Lord of the 'Ālamīn (all that exists).

[Sūrah at-Takwīr 81:28, 29]

And the Exalted said:

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾

Allāh is the Creator of all things.

[Sūrah ar-Ra'd 13:16]

Therefore He knows all things, He wrote them, and He is the Creator of all things. Whatever He wills to happen will

⁶¹ Ṣaḥīḥ Muslim 2653

happen, and whatever He does not want to happen will not happen.

The slaves have actions and they are the doers of those actions, meaning they have real actions which are attributed to them. Some of them pray, some fast, some perform Ḥajj, some fornicate and steal, some buy and sell, some get married while others get divorced. All of this is from their actions. Allāh created them and He created their actions.

As the Exalted said:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

While Allāh created you and that which you do?

[Sūrah aṣ-Ṣāffāt 37:96]

He loves the pious, those who do good, and those who are fair and just, while He is not pleased with those who do evil. He does not love the disbelievers and He is not pleased that His slaves should disbelieve. He does not love corruption. He loves good and the people who do good. He hates evil and the people who do evil. He loves faith and piety, while He hates evil disbelief and misguidance. Every person shall find it easy to do what he was created for.

When the Companions asked the Prophet ﷺ why they should perform actions if the matter was already decided and written down, he replied:

اعْمَلُوا، فِكُلُّ مُيَسَّرٍ لِمَا خُلِقَ لَهُ، قَالَ: أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيُسَّرُ لِعَمَلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيُسَّرُ لِعَمَلِ الشَّقَاوَةِ.

"Perform actions, for everyone will find it easy to do what he was created for." He added, "For someone who is one of the people of happiness, it is easy for him to perform the actions of happiness. For someone who is one of the people of wretchedness, it is easy for him to perform the actions of wretchedness."⁶²

The first level is the knowledge of Allāh, and this is denied by the extreme Qadariyyah of old. Then they returned from that belief, such that it is only held by a few people today, as the author mentioned. Thus Allāh knows everything and He has written everything down.

As for the second level, it is that Allāh is the Creator of everything and His will is implemented. This is denied by the general Qadariyyah, including the Mu'tazilah and other than them. The Prophet ﷺ called them the Magians of this *ummah*. The Magians are those who say this universe has two creators: the light is the creator of good, while the darkness is the creator of evil. They are those who make the people partners with Allāh concerning their actions. They say the people create their own actions and they are not decreed to perform these actions; they are the ones who do these actions, while Allāh did not create these actions. This belief is from their ignorance and misguidance. They are the Mu'tazilah and the Qadariyyah who negate [the attributes of Allāh]. By way of this belief they have belied Allāh and His Messenger, and by way of this belief they are disbelievers.

There are also those from the Qadariyyah who believe the people are compelled; they are the Jahmiyyah and those who resemble them. They say the slave is compelled and

⁶² Al-Adab al-Mufrad 903

has no actions of his own, and he has no choice. This group is also misguided. They are the Jahmiyyah who negate the attributes of Allāh. They combined between negating His attributes and saying the person is compelled upon his actions. They say we are all forced [to do our actions] and we have no choice in the matter. All of these groups are misguided: the Jahmiyyah, the Mu'tazilah, the Qadariyyah, and the Shi'a. The Shi'a are also from the Mu'tazilah who negate the divine decree.

The divine decree has details. There is the previous decree and there is the decree with occurs in detail. This [detailed decree] is the decree for the fetus while in the womb of his mother, that which is decreed on the Night of Power, and the decree which occurred when Allāh wiped Ādam's back and took from it his offspring. This is the detailed decree. The yearly decree, the decree on the Night of Power, the daily decree—all of these are details for the previously written decree. Nothing from the detailed decree will differ from what was written in the previous decree.

For this reason, when the Companions said, "O Messenger of Allāh, if our places in the Fire and our places in Paradise are known, and everything is decreed, then should we do actions?" he replied:

لَا اَعْمَلُوا وَلَا تَتَكَلَّمُوا فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ.

Strive and do not rely upon that, for it will be made easy for each person to do that for which he was created.⁶³

Then he recited:

⁶³ Sunan Ibn Mājah 82

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ * وَصَدَّقَ بِالْحُسْنَىٰ * فَسَنُيَسِّرُهُ
لِلْيُسْرَىٰ * وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ * وَكَذَّبَ بِالْحُسْنَىٰ *
فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴾

As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in al-Ḥusnā, We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient and denies al-Ḥusnā, We will make smooth for him the path for evil.

[Sūrah al-Layl 92:5-10]

This study is tremendous, and it must be memorized and preserved. This is because all of the deviant groups oppose this 'aqīdah, and this is the 'aqīdah of the Prophet ﷺ and his Companions رضي الله عنهم. May Allāh grant us all success.

**THE LIMIT OF FAITH AND THE RULING FOR
THOSE WHO COMMIT MAJOR SINS ACCORDING TO
AHLUS SUNNAH WAL JAMĀ'AH**

The author – may Allāh have mercy upon him – said:

From the foundational beliefs of Ahlus Sunnah wal Jamā'ah is that the religion and faith is comprised of both statement and action. It is a statement of the heart and the tongue, and actions of the heart, tongue, and limbs. Faith increases with obedience and decreases with disobedience.

Despite this, they do not declare the people of the *qiblah* (i.e. Muslims) to be disbelievers based upon them transgressing or committing major sins, as the Khawārij do. But rather the brotherhood upon faith remains firm, despite their sins.

As Allāh the Exalted mentioned concerning the verse of retribution:

﴿فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعْ بِالْمَعْرُوفِ﴾

But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct.

[Sūrah al-Baqarah 2:178]

And He said:

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ

إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنََّّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ
أَخَوَيْكُمْ ﴿٩﴾

And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one which rebels till it complies with the Command of Allāh; then if it complies, make reconciliation between them justly, and be equitable. Verily! Allāh loves those who are equitable. The believers are nothing other than brothers (in the Islāmic religion). So make reconciliation between your brothers.

[Sūrah al-Hujurāt 49:9, 10]

The sinner is not completely removed from the religion of Islām, and the sinners will not remain in the Fire as the Mu'tazilah say. Rather, the sinner may be included in the term "īmān" from one standpoint, as the Exalted said:

﴿ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ﴾

Then the freeing of a believing slave.

[Sūrah an-Nisā' 4:92]

And the sinner may not be included in the term "īmān" from another standpoint, as Allāh the Exalted said:

﴿ إِنََّّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا
تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His verses (this Qur'ān) are recited unto them,

they (i.e. the verses) increase their faith; and they put their trust in their Lord (alone).

[Sūrah al-Anfāl 8:2]

And the Prophet ﷺ said:

لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يُسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهَبُ نَهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهَا أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ.

No one who commits fornication is a believer at the moment when he is committing it, no one who drinks wine is a believer at the moment he is drinking it, no thief is a believer at the moment when he is stealing, and no robber is a believer at the moment when he is robbing and the people are looking on.⁶⁴

We say he is a believer with deficient faith, or a believer due to his faith and a sinner due to his transgressions. Thus the term “faith” is not applied to him in the absolute sense nor is it absolutely removed from him.

EXPLANATION

This is a tremendous study from the ‘*aqīdah* of Ahlus Sunnah wal Jamā’ah. *Īmān* is statement and action. It is a statement upon the heart and the tongue, and actions upon the heart and the limbs. This is what Ahlus Sunnah wal Jamā’ah are upon in contrast to the Murji’ah from the Mu’tazilah and the Murji’ah from the Khawārij. But the Khawārij agree with the limit of faith (meaning that it is statement and action); however, they say it does not

⁶⁴ Sunan an-Nasā’i 4870

increase or decrease.

The Mu'tazilah also believe that faith does not increase or decrease; rather they say it is either completely present or completely absent. For this reason, they deem the sinner to be a disbeliever and they say he will remain in the Fire forever. The Mu'tazilah agree with the Khawārij concerning the destination of the sinner in the next life, as they say he will remain in the Fire forever.

The Murji'ah say actions are not a part of *īmān*. They say faith is only a statement, or only affirmation, or affirmation along with a statement. All of these groups are astray.

The correct position which Ahlus Sunnah wal Jamā'ah are upon is that *īmān* is statement and action. It is a statement with the heart and the tongue, and action of the heart and limbs.

Loving Allāh, fearing Him, and sincerity are actions of the heart. Being truthful is an action of the heart. Remembrance of Allāh is an action of the limbs. Prayer, charity, fasting, Ḥajj, and *jihād* are from the actions of the limbs. According to Ahlus Sunnah wal Jamā'ah, *īmān* is statement and action which increases by obedience and decreases due to sins.

His statement, "*īmān is statement and action*," includes the belief of the Khawārij and Mu'tazilah, while his statement, "*īmān increases and decreases*," excludes the belief of the Khawārij and Mu'tazilah, and this refutes them. And the Murji'ah do not believe *īmān* is statement and action.

It is obligatory upon the believer to have this correct

'aqīdah and to work according to what it necessitates.

From the belief of Ahlus Sunnah wal Jamā'ah is that the sinner is not removed from Islām nor is he completely removed from *īmān*, and he will not remain in the Fire forever. The Khawārij say the sinner has no faith, while the Mu'tazilah say the sinner will remain in the Fire forever.

The term *īmān* is also applied to the sinner as the Exalted said:

﴿فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ﴾

Then the freeing of a believing slave.

[Sūrah an-Nisā' 4:92]

And He said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ﴾

O you who believe! Be afraid of Allāh.

[Sūrah at-Tawbah 9:119]

Therefore the sinner is also being addressed in the statement, "O you who believe." As for when this is mentioned as a praise, then the sinner is not included, such as in His statement:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His verses (this Qur'ān) are recited unto them, they (i.e. the verses) increase their faith; and they put their trust in their Lord (alone).

[Sūrah al-Anfāl 8:2]

And his statement:

لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهَبُ نَهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهَا أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ.

No one who commits fornication is a believer at the moment when he is committing it, no one who drinks wine is a believer at the moment he is drinking it, no thief is a believer at the moment when he is stealing, and no robber is a believer at the moment when he is robbing and the people are looking on.⁶⁵

And his statement ﷺ:

لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ.

He who slaps the cheeks, tears the clothes, and follows the traditions of the days of ignorance is not from us.⁶⁶

By this it is known that the complete believer is not included in those who are dispraised; rather, the deficient believer is the one who is included amongst them. "No one who commits fornication is a believer at the moment he is committing it." This means he does not have complete faith. This term "evil" is not applied to the complete believer. The term "believers" also includes the sinners, such as His statement, "O you who believe," and His statement:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

Indeed, the religion in the sight of Allāh is Islām.

[Sūrah Āli 'Imrān 3:19]

And his statement ﷺ:

⁶⁵ Sunan an-Nasā'i 4870

⁶⁶ Ṣaḥīḥ al-Bukhārī 1298

المسلم أخو المسلم.

The Muslim is the brother of the Muslim.⁶⁷

This includes those who are sinners and those who are not sinners. But when the term “faith” is applied as praise, the sinners are not included, despite the term applying to them in general. Such as His statement:

﴿فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعٌ بِالْمَعْرُوفِ﴾

But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct.

[Sūrah al-Baqarah 2:178]

He called them brothers although they fight one another. And He said:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

The believers are nothing other than brothers (in the Islāmic religion).

[Sūrah al-Ḥujurāt 49:9, 10]

Although they might transgress against one another, He still called them brothers.

In summary, the term “*īmān*” is applied to the sinner.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

O you who believe!

[Sūrah al-Baqarah 2:104]

⁶⁷ Ṣaḥīḥ Muslim 2442

﴿فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ﴾

Then the freeing of a believing slave.

[Sūrah an-Nisā' 4:92]

But the sinner does not have complete faith and he is not included when the term “*īmān*” is used as a praise such as the statement of the Exalted:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تَلَّيْت عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His verses (this Qur’ān) are recited unto them, they (i.e. the verses) increase their faith; and they put their trust in their Lord (alone).

[Sūrah al-Anfāl 8:2]

لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يُسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرِبُ الْخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهَبُ نَهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهَا أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ.

No one who commits fornication is a believer at the moment when he is committing it, no one who drinks wine is a believer at the moment he is drinking it, no thief is a believer at the moment when he is stealing, and no robber is a believer at the moment when he is robbing and the people are looking on.⁶⁸

This is because sins remove complete faith. So the sinner is called a Muslim and a believer with weak faith, or he is called a believer due to his faith and a sinner due to his transgressions. Thus the term “believer” is not unrestricted-

⁶⁸ Sunan an-Nasā'i 4870

edly applied to him, nor is it unrestrictedly removed from him. The sinner is not called a complete believer nor is it said that he is not a believer.

This is a refutation against the Mu'tazilah and the Khawārij so that the believer can be upon the 'aqīdah of Ahlus Sunnah wal Jamā'ah concerning this great study in which the people have erred.

**THE 'AQĪDAH OF AHLUS SUNNAH
CONCERNING THE COMPANIONS AND THE
HOUSEHOLD OF THE PROPHET ﷺ**

The author – may Allāh have mercy upon him – said:

From the foundational principles of Ahlus Sunnah wal Jamā'ah is that their hearts and tongues are safe and sound when it comes to the Companions of the Messenger of Allāh ﷺ. As Allāh the Exalted has described them:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا
رَبَّنَا إِنَّكَ رَعُوفٌ رَحِيمٌ﴾

And those who came after them say, "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

[Sūrah al-Hashr 59:10]

And this is obedience to the Messenger ﷺ. He said:

لَا تَسُبُّوا أَصْحَابِي لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي تَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ
أَنْشَقَّ مِثْلَ أَحَدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ.

Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uḥud it would not amount to as much as one *mudd* on behalf of one of them, or half of it.⁷⁰

⁷⁰ Ṣaḥīḥ Muslim 2540

Ahlus Sunnah accept what has come in the Book and the Sunnah and from the consensus concerning the virtue and status of the Companions. Those who spent and fought before the conquest—and this was the treaty of Ḥudaybiyah—have a virtue over those who spent and fought after the conquest. And those from the *Muhājirūn* have a virtue over the *Anṣār*.

And they believe that Allāh said to the people of Badr (and they numbered about three hundred and ten):

اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ.

Do whatever you wish; I have forgiven you.⁷¹

And no one who gave the pledge beneath the tree will enter the Fire, as we have been informed by the Prophet ﷺ. And they numbered over fourteen hundred.

Whoever the Prophet ﷺ guaranteed Paradise for, Ahlus Sunnah testify that they will be in Paradise, such as the ten promised Paradise, Thābit bin Qays bin Shammās, and other Companions. They affirm what has been transmitted with numerous reports from the leader of the believers, ‘Alī ibn Abī Ṭālib رضي الله عنه, and other than him, that the best of this *ummah* after its prophet is Abū Bakr, then ‘Umar, then ‘Uthmān is third, and ‘Alī is fourth. This is proven by the narrations.

The Companions agreed that ‘Uthmān was deserving of the pledge (before ‘Alī) although some of Ahlus Sunnah differed concerning ‘Uthmān and ‘Alī رضي الله عنه, after they agreed on giving preference to Abū Bakr and ‘Umar. Some

⁷¹ Sunan Abī Dāwūd 4654

of them preferred 'Uthmān over 'Alī and some preferred 'Alī over 'Uthmān. But it is affirmed with Ahlus Sunnah that 'Uthmān has preference and then 'Alī.

However, the affair of preferring 'Uthmān over 'Alī is not an affair from the foundational matters such that the one who differs about it will be considered astray according to the consensus of Ahlus Sunnah. But the one who differs concerning who was rightly due leadership is astray. This is if they differ in the belief that the caliph after the Messenger of Allāh ﷺ was Abū Bakr, then 'Umar, then 'Uthmān, and then 'Alī. And whoever disparages the leadership of any of them is more astray than a domesticated donkey.

Ahlu Sunnah love the household of the Messenger of Allāh ﷺ, they have alliance with them, and they obey the command of the Messenger ﷺ concerning them. He said on the day of Ghadīr:

أذكركم الله في أهل بيتي.

I remind you of Allāh with regard to the people of my household.⁷²

And he also said to al-'Abbās, his uncle, after he had complained to him concerning how some of the Quraish were treating Banī Hāshim:

وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُوا حَتَّى يَحْبُوكُمْ لَلَّهِ وَلِقْرَابَتِي.

I swear by the One who has my soul in His Hand, they will not believe until they love you for the sake of Allāh, and due to your closeness to me.⁷³

⁷² Ṣaḥīḥ Muslim 2408

⁷³ Musnad Imām Aḥmad 207/1

And he said:

إِنَّ اللَّهَ اصْطَفَىٰ مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ وَاصْطَفَىٰ مِنْ وَلَدِ إِسْمَاعِيلَ
بَنِي كِنَانَةَ وَاصْطَفَىٰ مِنْ بَنِي كِنَانَةَ قُرَيْشًا وَاصْطَفَىٰ مِنْ قُرَيْشٍ بَنِي هَاشِمٍ
وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ.

Indeed Allāh has chosen Ismā'il from the children of Ibrāhīm, and He chose Banī Kinānah from the children of Ismā'il, and He chose the Quraish from Banī Kinānah, and He chose Banī Hāshim from the Quraish, and He chose me from Banī Hāshim.⁷⁴

And the wives of the Prophet ﷺ are the mothers of the believers, and they (Ahlus Sunnah) believe they will be his wives in the next life. Especially Khadijah رضي الله عنها, the mother of most of his children, and the first to believe in him and support him with his affair. She has a very high status.

And also the truthful woman, the daughter of the truthful man رضي الله عنه. The one about whom the Prophet ﷺ said:

فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

The superiority of 'Āishah to other ladies is like the superiority of *tharīd* to other kinds of food.⁷⁵

Ahlus Sunnah are free from the path of the Rāfiḍah, those who hate the Companions and insult them, and they are free from the path of the Nawāsib, those who harm the household of the Prophet with statement and action.

Ahlus Sunnah refrain from speaking about what occurred between the Companions. They say, "As for the narrations

⁷⁴ Jāmi' at-Tirmidhi 3964

⁷⁵ Ṣaḥīḥ al-Bukhārī 5428

about those matters, some of them are fabricated, some have been added to, and some have been taken away from and altered." The correct position is that they (the Companions) are excused, either due to deductive reasoning which was correct or deductive reasoning which was incorrect.

Along with this they do not believe that any of the Companions were safe from major or minor sins. Rather, as a whole, the Companions committed sins; but they have preference in the religion and virtue which necessitates they be forgiven for their mistakes. They will be forgiven for their sins in a way that those after them will not be forgiven. This is because they have good which will wipe away their sins, good deeds which others after them do not have. It has been affirmed that the Prophet ﷺ stated they are the best generation.

And one *mudd* from one of them in charity is better than the equivalent of Mount Uhud in gold from those who came after them. If one of them committed a sin, they repented from it, or they did good deeds which erased their bad. Or they were forgiven for it due to their virtue of being foremost in Islām, or due to the intercession of Muḥammad ﷺ, as they are most deserving of his intercession. Or they were forgiven due to being tested in this worldly life, so it was atonement for them. This is the matter concerning actual sins, so how about the one who made deductive reasoning? If they were correct they received two rewards, and if they were incorrect they received one reward. The mistake is forgiven.

And the sins some of them committed were minor in

comparison to their righteous actions such as belief in Allāh and His Messenger, *jihād* in the cause of Allāh, *hijrah*, helping each other, [having] beneficial knowledge, and righteous actions.

Whoever looks at the biography of these people with knowledge and insight, with what Allāh has favored them with, then he will know for certain that they are the best of the creation after the prophets. There has not been and there will not be anyone like them. They are the purest generation of this *ummah*, which is the best of all nations.

EXPLANATION

This section is from the best sections in this book, and from the most important sections of this book *al-'Aqīdah al-Wāsiṭiyyah* concerning the status of the Companions رضي الله عنهم and it is a refutation against the Rāfiḍah and a refutation against the Nawāsib. This contains a clarification of their virtue and status رضي الله عنهم. Thus it is a great section in which the author uses clear phrases.

It is from the '*aqīdah* of Ahlus Sunnah wal Jamā'ah to have sound hearts and tongues towards the Companions of the Messenger of Allāh ﷺ. Their hearts are sound [towards the Companions], they love them, and they ask Allāh to be pleased with them. This is because loving them is the religion, as they were the carriers of the religion to us, and the best generation. So loving them is the religion. Ahlus Sunnah love them for the sake of Allāh, and their hearts are sound towards them; rather, their hearts are filled with love for them. Their tongues are safe concerning them,

so they do not insult them or criticize them, and they ask Allāh to be pleased with them. They supplicate for them, in obedience to Allāh.

Allāh the Exalted said:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا
رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

And those who came after them say, "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

[Sūrah al-Ḥashr 59:10]

They preserve the advice of the Messenger of Allāh concerning them:

لَا تَسُبُّوا أَصْحَابِي لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ
أَثَقَقَ مِثْلَ أَحَدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ.

Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uḥud it would not amount to as much as one *mudd* on behalf of one of them, or half of it.⁷⁶

This is the description of the hearts and tongues of Ahlus Sunnah wal Jamā'ah towards the Companions of the Messenger of Allāh ﷺ. They are the best of creation after the prophets ﷺ. There has not been and there will not be anyone like them ﷺ. It is obligatory to love them for the

⁷⁶ Ṣaḥīḥ Muslim 2540

sake of Allāh, to supplicate for Allāh to be pleased with them, and to refrain from speaking about what occurred between them [of dispute]. We must believe they are the best generation, and the best of them are the rightly guided caliphs: Abū Bakr aṣ-Ṣiddīq, then 'Umar, then 'Uthmān, and then 'Alī.

Although some of the Companions differed concerning giving preference to 'Alī over 'Uthmān, Ahlus Sunnah have affirmed that 'Uthmān is the third and 'Alī is the fourth as it relates to their virtue and [their right to the] caliphate. It is necessary for Ahlus Sunnah to hold onto this belief and to be free from the path of the Rāfiḍah, those who insult and harm the Companions, and from the path of the Nawāsib, those who harm the household of the Prophet with statement and action. It is a must that Ahlus Sunnah distance themselves from these blameworthy groups.

Likewise they testify Paradise for those the Prophet ﷺ said are in Paradise, such as the ten promised Paradise, Thābit bin Qays bin Shammas, 'Abdullāh ibn Salām, and 'Ukāshah bin Miḥṣan. Those who the Prophet testified for, Ahlus Sunnah also testify for.

Also, they believe in what has been affirmed for the people of Badr as He said concerning them:

اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ.

Do whatever you wish; I have forgiven you.⁷⁷

And they believe that no one who gave the pledge beneath

⁷⁷ Sunan Abi Dāwūd 4654

the tree will enter the Fire, because it has been authenticated from the Prophet ﷺ that he said:

لَا يَدْخُلُ النَّارَ أَحَدٌ مِّمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ.

None of those who gave the pledge under the tree shall enter the Fire.⁷⁸

And Allāh sent down the verse concerning them:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا﴾

Certainly Allāh was pleased with the believers when they pledged allegiance to you (O Muḥammad), under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.

[Sūrah al-Faṭḥ 48:18]

This is the 'aqīdah of Ahlus Sunnah wal Jamā'ah.

It is obligatory upon the people of *īmān* after them to adhere to this methodology, and to believe that the Companions, all of them, are the best and most virtuous from this *ummah*. Some of what has been transmitted about them from a negative aspect is minor in comparison to the virtue Allāh has granted them and to their great actions. They either repented from their sins, performed righteous actions which erased them, were forgiven due to their virtue, or were forgiven by the intercession of the Prophet ﷺ, and they are the most deserving of his intercession; or they were tested or became ill in this worldly

⁷⁸ Jāmi' at-Tirmidhī 3860

life and this served as atonement for them.

It is upon the believers to preserve this topic well and to work according to it, and their *'aqīdah* must be firm such that they oppose the innovators like the Rāfiḍah, the Nawāsib, and other than them. [They must oppose] those who exaggerate concerning the household of the Prophet, such as the Rāfiḍah, or those who are negligent concerning the Companions, such as the Khawārij and Mu'tazilah, and those who resemble them. We ask Allāh to be pleased with them, and to make us from those who follow them in goodness.

BELIEF IN THE MIRACULOUS FEATS FROM THE ALLIES OF ALLĀH AND THE PIOUS

From the foundational beliefs of Ahlus Sunnah is to affirm the miraculous feats of the allies of Allāh, that which was made to occur at their hands outside the range of normal ability. It has been narrated concerning [these feats from] the previous nations in Sūrah al-Kahf and other than it, and what occurred from the Companions and the Tabi'in; these things will occur until the Day of Judgment.

It is from the path of Ahlus Sunnah wal Jamā'ah to thoroughly follow the narrations of the Messenger ﷺ, to follow the path of the first and foremost from the pious, and to follow the advice of the Prophet ﷺ concerning them:

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ.

Adhere to my Sunnah and to the *sunnah* of the rightly guided caliphs, those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every *bid'ah* (innovation) is misguidance.⁷⁹

Ahlu Sunnah know that the most truthful speech is the speech of Allāh and the best guidance is the guidance of Muḥammad ﷺ. They prefer the speech of Allāh over the speech of the people, and they prefer the guidance of the

⁷⁹ Sunan Abī Dāwūd 4607

Prophet over the guidance of all others. For this reason, they are called the people of the Book and the Sunnah, and they are called the Jamā'ah. They are called the Jamā'ah because they are united, in contrast to the [innovated] groups. Unity is the third pillar which knowledge and the religion are based upon, and unity is what the Salaf were upon, as those who came after them differed a great deal.

EXPLANATION

From the foundational beliefs of Ahlus Sunnah wal Jamā'ah, as the author, Abul 'Abbās Shaykhul Islām Ibn Taymiyyah, stated, is to affirm the miraculous feats performed by the allies of Allāh, that which has been mentioned by Allāh and His Messenger ﷺ. A miraculous feat is that which occurs outside the norm upon their hands and it is not normally done by the creation. It is called a *karāmah* because the person is from the allies of Allāh and from the truthful believers. If it is done by other than them, then it is a feat of the magicians or from the devils. But that which occurs from the righteous believers is called a *karāmah*, and it is not called such unless the person is known for uprightness upon the religion of Allāh.

As the Shaykh, may Allāh have mercy upon him, said, "If a person were to fly in the air or walk upon water, he would not be considered an ally of Allāh until he was weighed with the scale of the Book and the Sunnah. If he is upright upon the Book and the Sunnah, then he is from the allies of Allāh, and if not then he is from the allies of Shayṭān."

As Allāh the Exalted said:

﴿وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائُهُ إِلَّا الْمُتَّقُونَ﴾

And they were not [fit to be] its guardians? Its [true] guardians are not but the righteous.

[Sūrah al-Anfāl 8:34]

And the Exalted said:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾

Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve, those who believed and feared Allāh.

[Sūrah Yūnus 10:62, 63]

From these feats are [the actions of] the People of the Cave, those who slept for three hundred and nine years, and then Allāh caused them to die after that. This was a sign from the signs of Allāh due to their faith and piety; Allāh made them a sign. Also, that which occurred to Usayd ibn Hudayr and 'Ubād ibn Bashr, the two noble Companions during the time of the Prophet ﷺ:

عَنْ أَنَسٍ، أَنَّ رَجُلَيْنِ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَا مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ مُظْلِمَةٍ، وَمَعَهُمَا مِثْلُ الْمِصْبَاحَيْنِ يُضِيَانِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ.

Anas narrated, "Two men from the Companions of the Prophet ﷺ departed from the Prophet ﷺ during a dark night and were led by two lights like lamps lighting the way in front of

them, and when they separated, each of them was accompanied by one of these lights until they reached their respective families."⁸⁰

There is also the story of aṭ-Ṭufayl ibn ad-Dawṣi, the leader of Dawṣ; when he entered into Islām, his people did not enter with him. He said, "O Messenger of Allāh, supplicate to Allāh and give me a sign so perhaps they may be guided." The Prophet asked Allāh to give him a sign to guide his people, so Allāh placed a lamp in front of him when he went to his people. He said, "O my Lord, place it somewhere other than my face." So Allāh placed it in his whip. When he lifted his whip, it would illuminate. Allāh guided his people due to this, and he came with them as Muslims.

These affairs are outside what normally occurs. If the person is obedient to Allāh and known for goodness then it is called a *karāmah*, and if he is other than [a righteous person], then it is from the magicians or the devils.

From the principles of Ahlus Sunnah is that they follow the narrations of the Messenger ﷺ, and that which the rightly guided caliphs were upon, and those who are upon their methodology. They follow the methodology of the Messenger ﷺ; this is the way of Ahlus Sunnah. For this reason, they are called the people of the Book and the Sunnah, and they are called the Jamā'ah. The Jamā'ah is the opposite of differing; they are called Ahlus Sunnah wal Jamā'ah because they unite upon the Book and the Sunnah, being truthful with both of them and weighing all affairs with them. They are Ahlus Sunnah because

⁸⁰ Ṣaḥīḥ al-Bukhārī 465

they unite upon exalting the Book and the Sunnah, and working by them both.

The second principle is [following] the authentic Sunnah. The third principle is unity; and the guideline is to unite upon what the Salaf were upon and what the Companions were upon. Every statement and action done by the people must be weighed by these principles. That which agrees with these principles is accepted and that which opposes them is rejected back to the person, regardless of who it is. May Allāh grant us all success.

**FROM THE CHARACTERISTICS OF AHLUS SUNNAH
IS THAT THEY ADORN THEMSELVES
WITH NOBLE MANNERS AND GOOD ACTIONS**

The author — may Allāh have mercy upon him — said:

Clarifying the completeness of the *‘aqīdah* from the noble manners and good actions which Ahlus Sunnah adorn themselves with:

Along with these [aforementioned] principles, they enjoin the good and forbid the evil according to the legislation. They view that Ḥajj, *jihād*, Jumu‘ah, and the ‘Īd prayers should be established with the rulers, whether they are pious or wicked. They are diligent in preserving unity and advising the leaders. They believe his statement ﷺ:

المؤمن للمؤمن كالبنیان يشد بعضه بعضاً "وشبك بين أصابعه.

"The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other." He illustrated this by interlacing the fingers of both his hands.⁸¹

And his statement:

تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادُّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْحَسَدِ إِذَا اشْتَكَى
عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى.

You see the believers as regards their being merciful and showing love among themselves, and being kind, resembling

⁸¹ Ṣaḥīḥ al-Bukhārī 481

one body so that if any part of the body is not well, then the whole body shares the sleeplessness and fever with it.⁸²

They command with patience during calamities and gratitude during times of ease, and contentment with the decree. They call to noble character and righteous actions. They believe his statement ﷺ:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا.

The most perfect believer in regards to faith is he who is best in manners.⁸³

They call to connecting with those who have cut you off, giving to those who have withheld from you, and pardoning those who have oppressed you. They enjoin kindness to parents, keeping the ties of kinship, being kind to the neighbor, the orphan, the poor, and the traveler. They call to kindness to the slave. They prohibit pride, arrogance, and transgressing against the creation, whether it be justly or unjustly.

They became from those who adhere to the pure unadulterated Islām without any impurities. They are Ahlus Sunnah wal Jamā'ah. Among them are the truthful, the martyrs, and the righteous. From them are the signposts for guidance and those who replace them. From them are the *imāms* of the religion, those whose guidance the Muslims have agreed upon. They are the Saved Sect, those about whom the Prophet ﷺ said:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ.

⁸² Ṣaḥīḥ al-Bukhārī 6011

⁸³ Sunan Abī Dāwūd 4682

A group of my *ummah* will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins.⁸⁴

We ask Allāh to make us from them, we ask Him that he does not allow our hearts to deviate after having been guided, and we ask that He grant us mercy. Verily He is the Bestower. May the peace and blessings be upon our prophet Muḥammad and upon his family and his Companions.

EXPLANATION

These words the author mentioned from Ahlus Sunnah wal Jamā'ah are tremendous statements which should be written with gold ink. The believer must believe and work by these statements, and work according to this methodology. This is because they are the statements of Ahlus Sunnah, and the Great Qur'ān and pure Sunnah prove them. Ahlus Sunnah are described with all attributes of good. They enjoin the good and forbid the evil based upon the legislation.

As the Exalted said:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong.

[Sūrah at-Tawbah 9:71]

⁸⁴ Ṣaḥīḥ Muslim 7311

Likewise, they view establishing the Jumu'ah prayer, the 'Id prayers, the congregational prayers, and *jihād* to be [the responsibility of] the rulers, whether they are pious or wicked, because this will establish *jihād*, protect the lands, and unite Islām. Even if the ruler has sins, we pray behind him and fight behind him, as was done during the era of Banī Umayyah, Banī al-'Abbās, and other than them.

They command with kindness to the parents, keeping the ties of kinship, and kindness to the neighbor. They call to good manners and righteous actions. They call to connecting with those who have cut you off, pardoning those who have oppressed you, and giving to those who have withheld from you.

They believe the statement of the Prophet ﷺ:

تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادُّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى غَضُوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى.

You see the believers as regards their being merciful and showing love among themselves, and being kind, resembling one body so that if any part of the body is not well, then the whole body shares the sleeplessness and fever with it.⁸⁵

And his statement:

المؤمن للمؤمن كالبنيان يشد بعضه بعضاً" وشبك بين أصابعه.

"The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other." He illustrated this by interlacing the fingers of both his hands.⁸⁶

And his statement:

⁸⁵ Ṣaḥīḥ al-Bukhārī 6011

⁸⁶ Ṣaḥīḥ al-Bukhārī 481

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا.

The most perfect believer in regards to faith is he who is best in manners.⁸⁷

All of this is from the 'aqīdah of Ahlus Sunnah wal Jamā'ah. In every statement they make and every action they perform, they are governed by the Book and the Sunnah, and they have no other objective. They are governed by the Book and the Sunnah, and for this reason they are called Ahlus Sunnah. They are called the Jamā'ah and the People of the Book and the Sunnah because they unite upon that and they assist one another upon that. Among them are the *imāms* of guidance and knowledge, those who are upright upon the religion and governed by the legislation. All of them are included in Ahlus Sunnah wal Jamā'ah.

Amongst them are those who replace [the *imāms*], they are those scholars who take the place of one another. Each time one of them dies, another scholar replaces him, until Allāh inherits the earth and all those upon it.

As he said ﷺ:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ.

A group of my *ummah* will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins.⁸⁸

This means until the Hour draws near, and then Allāh will send a nice wind which will take the soul of every male

⁸⁷ Sunan Abī Dāwūd 4682

⁸⁸ Ṣaḥīḥ Muslim 7311

and female believer, such that no one will remain upon the earth except the most evil people. Upon them the Hour will be established.

We ask Allāh that He does not make us or you from them. And we seek refuge in Allāh from the evil of our souls and the evil of our actions. We ask Him to aid His religion and elevate His Word. And there is no might or power except with Allāh.

May the prayers and peace be upon His slave and His messenger, our prophet Muḥammad, and upon his family and his Companions.

شَرْحُ الْعَقِيدَةِ الْوَلِيطِيَّةِ

THE EXPLANATION OF *Al-'Aqidah* AL-WASITTIYAH

We believe in Allah, the Exalted, by His beautiful names and lofty attributes, which are affirmed in the Qur'an and the authentic Sunnah in a way befitting His majesty without *ta'wil* (distortion), *na'w* (negation), *ta'yid* (saying here), or *na'wil* (diverging to the creation). Rather, we say that all of His attributes are true and all of His names are beautiful. We affirm for Allah what He has affirmed for Himself, what His Prophet has affirmed for Him, and what the companions of the Prophet have affirmed for Him, in that which is befitting to His majesty. His attributes do not resemble the attributes of the creation, and His names do not resemble the names of His creation. He has beautiful names, and they have great meanings.



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